

The Baptist Record

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Thais lift ban, let Baptists ship seed rice to Cambodia

By Marty Croll

BANGKOK, Thailand (BP) — A ship carrying 1,100 tons of rice seed, paid for by Southern Baptists and intended to combat devastating hunger in war-ravaged Cambodia, docked at Kompong Som, Cambodia, May 5.

The effort to help the starving country has overcome numerous obstacles due to international relations between those governing Cambodia and other countries.

The Thai government broke a five-year export ban April 30 when it authorized the Southern Baptists to buy the seed from Thai farmers and ship it to Cambodia.

The Thai export license was the first one granted for strategic commodities to be sent to Cambodia since the Vietnamese-backed Heng Samrin Regime came into power to Cambodia, according to newspapers in Bangkok, Thailand. The act was touted by those newspapers as a significant departure from government policy and a possible overture toward detente.

The license named the Southern Baptist Foreign Mission Board, the Thai Farmers Coop and the Thai Ministry of Agriculture and was signed by the Thai ministers of foreign affairs, customs, commerce, and agriculture.

The action should be viewed as no less than a work of God and a testimony to the power of prayer, said Marvin Raley, the missionary doctor leading Southern Baptist efforts to

relieve immediate hunger needs in Cambodia.

"Two long-standing relief groups in this area (southeast Asia) have recently been denied license," Raley said. "It puts this whole chain of events into the realm of the miraculous." Raley will be the first Southern Baptist foreign missionary to work in Cambodia.

The ship Sun Bright left the Bangkok harbor May 2, after a trade agent, a Christian hired by Southern Baptists, secured special permission from the government to work during the May 1 national holiday. Workers loaded 20,100 bags of the select variety of seed onto the ship from 30 trucks. After unloading in Kompong Som, Cambodia, the rice will be transferred to trucks and ox carts and sent into the countryside.

The seed should produce a harvest in September if Cambodians can get it planted before spring rains set in. The harvest could save the lives of up to a fourth of the young children in Prey Veng Province and pull several regions of Cambodia out of near starvation, said Raley.

The seed was bought by Southern Baptists, with help from the relief agencies Oxfam America and World Concern.

The shipment also had to receive special approval from the U.S. State Department and the U.S. Treasury Department because of an American trade embargo against Cambodia.

Diplomatic tensions between Cambodia and world powers have left the nation of more than six million with little outside aid. Though United Nations officials have identified undercultivation in Cambodia as an emergency, Raley said, they have been unable to act against it because the Vietnamese-backed regime ruling the country is not recognized by the world body.

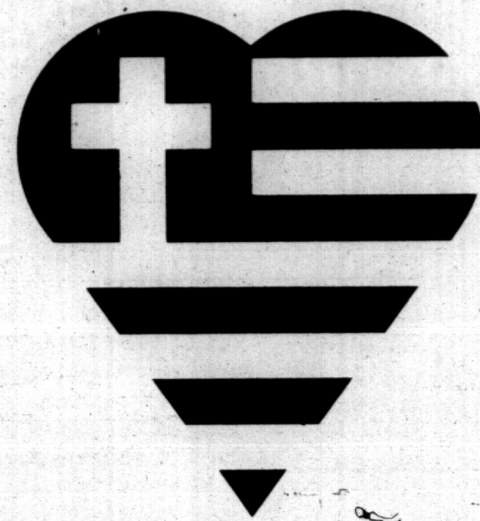
Raley sought a way to help after he took a week-long survey trip into Cambodia in January. On that trip he was one of three members of a task force sponsored by the politically nonaligned, U.S.-based Indochina Project of the Center for International Policy. In Phnom Penh and the surrounding countryside he met with central and local government figures.

Raley inquired this winter among several Indochinese trading companies to find one that would deliver the seed, but he was unable to settle with any. Then, in response to a desperate letter from a Cambodian government minister, Oxfam asked Raley if he wanted to join forces.

In that effort Raley and Oxfam fruitlessly sought the seed in Bangladesh, Thailand and the Philippines and had all but given up by March. Then the Thaipore Trading Co., Singapore, offered to take on the project — locating the seed, negotiating with the governments involved, and shipping it.

Croll writes for FMB.

GOOD NEWS AMERICA



GOD LOVES YOU.

BJCPA upholds 'equal access'

WASHINGTON (BP) — Religious bodies totaling more than 70 million members and led by the Baptist Joint Committee on Public Affairs on May 6 asked the U.S. Supreme Court to uphold the right of high school students to meet for religious purposes on an equal basis with other non-curriculum groups in public secondary schools.

The friend-of-the-court brief asked Supreme Court justices to overturn a federal court of appeals ruling last year upholding school officials' denial of permission for meetings to a student religious group known as "Petros" in the Williamsport (Pa.) Area High School.

The brief, filed also for the National Association of Evangelicals, National Council of the Churches of Christ, and Presbyterian Church (U.S.A.), argued the lower court improperly upheld Williamsport officials, thereby denying the students' First Amendment rights of free exercise of religion and free speech.

In 1981 a group of students led by then-Williamsport senior Lisa Bender unsuccessfully sought permission from their principal to conduct Petros meetings during a twice-weekly, half-hour period at the beginning of the

school day for extracurricular groups, including some not related to regular school curriculum. After principal Wayne E. Newton denied their request, the students took their case to the local school board. But that body sided with Newton.

In their brief for the students at the nation's high court, Brevard and Brewer argued the establishment clause does not require groups like Petros be denied "equal access" to school facilities.

Pointing to the court's 1971 three-pronged test in determining practices that violate the establishment clause, the Baptist Joint Committee brief maintained that granting permission to Petros to meet on equal footing with other student groups would have had a secular purpose, would not have had the primary effect of advancing religion, and would not have excessively entangled school officials in religious practices.

The Supreme Court announced Feb. 19 it will hear the Williamsport dispute sometime after it convenes for a new term next October. Its decision in the case could also determine the fate of the federal Equal Access Act passed by Congress last year.



McLaurin women quilt for missions

Members of the McLaurin Church's Woman's Missionary Union in Lebanon Association quilted a quilt, in order to make more money to give for WMU Special Day Offering. They completed the quilt for one of the church members who paid them

for their efforts. Pictured, left to right, are Mrs. Jencie Howell, WMU director, Ruby Mapp, Alberta Dunkley, Lola Jessie Dunkley, and Vivian Weldy.

Relationship with God lowers risk of cancer

LONDON, England (EP) — Religion can affect human susceptibility to cancer, according to Ronald Grossarth-Maticek, who teaches medical sociology at London's Institute for Psychiatry.

Grossarth-Maticek says two long term studies have demonstrated that people practicing a "spontaneous religion" are least prone to contract cancer. "Spontaneous religious life" includes praying spontaneously, having a close relationship with God, and feeling the effects of the Holy Spirit.

On the other hand, adherents of a conventional, non-intensive form of religion run a "particularly high risk," even higher than agnostics,

SOUTHERN BAPTIST HISTORICAL
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Editorials..... by don mcgregor

Baptist Record Day

Baptist Record Day in Mississippi Baptist churches is June 2. This is an annual observance to call attention to the ministry of the Baptist state paper for Mississippi.

This ministry is not an easy task, for there are always those who take exception to such definite statements as printed presentations. It is a task, however, that must be accomplished if Baptists are to carry on a democratic body that functions under the will of the majority. For such a body to function effectively a free flow of information is necessary. The Baptist state papers provide this service.

These are critical times among Southern Baptists. In an atmosphere of charges and counter charges, the Baptist state papers are receiving a sizeable portion of the criticism that is flowing so freely at this time. That is normal, for there are those who are disturbed by what is printed.

An ironic condition in the current controversy is that other publications have cast the state papers in two different molds, both of which could not hold true at the same time. On the one hand there are those saying that the papers wield a great deal of influence and that their editors all vote the same way in issues confronting Southern Baptists at conventions. The

voting charge is certainly not true, and a little bit of observation would reveal that the votes of the editors vary widely on any number of issues, including the vote for president of the convention.

On the other hand there are those publications saying that the information received through the medium of the state papers cannot be authentic because the papers are controlled by the various executive boards of the state conventions. In other words, say these publications, the state papers are house organs. This also is not the case. In many states the papers have their own boards of trustees or directors, and in almost all of the other states there are factors built into the operating conditions that give the paper freedom of content. Such is the case in Mississippi.

Thus any reader might not like what he reads in the Baptist Record or may be dismayed by what he perceives should have been printed that wasn't, but he will know in his dismay that it was the editor's choice that caused something to be printed or left out.

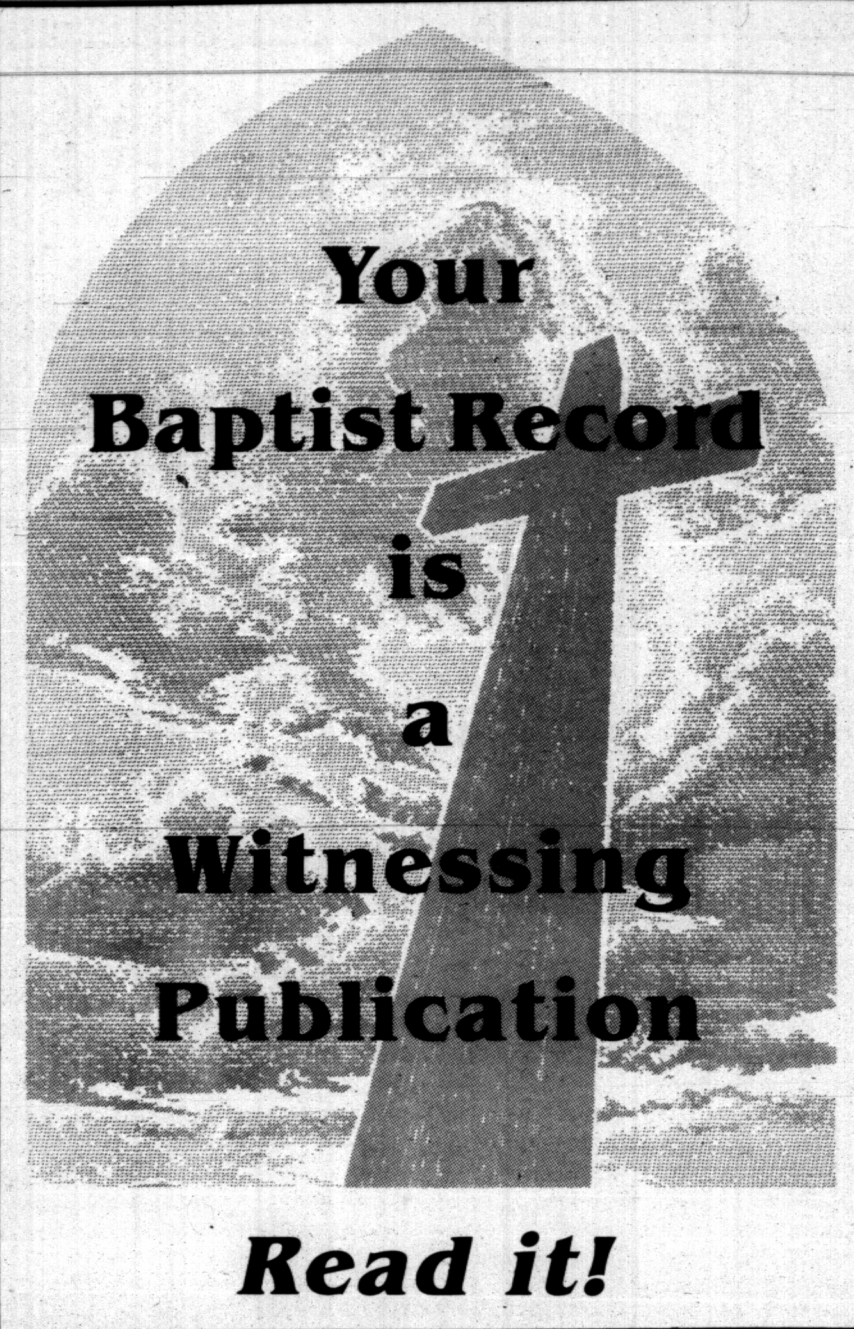
We are limited by time and by space — time to get all the news covered or otherwise prepared and space in which to put it. We must make choices, and some of them are not always popular.

Nevertheless, we appreciate to a very great extent the opportunity of serving Mississippi Baptists in this fashion. We feel that in these critical times the Baptist state papers are performing a critical service of information. In answers to those papers which indicate that the state papers cannot print all of the news for lack of information, it must be pointed out that we have the same sources that they do and print all of the news that we feel is critical in the circumstances of the time.

In these times readers need to know that the news that is to be found in their Baptist Record is as accurate as is humanly possible to make it and that it is the result of the work of finely trained, qualified, and competent professional journalists, both in Mississippi and across the nation. These people are extremely active in their local church situations. And they are dedicated to providing the news that is necessary for Baptists to be able to function efficiently and to do it from a Christian perspective.

That is the ministry of the Baptist Record. Our purpose is simply stated — to seek to help the churches of the Mississippi Baptist Convention to be better able to carry out their mission of witnessing to the world.

This is your Baptist Record. It belongs to all Mississippi Baptists.



**Your
Baptist Record
is
a
Witnessing
Publication**

Read it!

Those who went in April

Before the subject of the first group evangelism crusade in Argentina is laid to rest, the full list of participants should be printed. All of the material presented has been about the team on which the editor was serving, but

there were 19 more teams. All of the experiences were as rich and meaningful as has been detailed in previous issues of the Baptist Record.

And the trip home for this group needs to be explained also. It was a strange experience, but it turned out to be a meaningful one. Because of an airline strike in Brazil, we were a day and a half late getting home.

To begin the saga, we almost missed the flight out of Buenos Aires on the way to Rio de Janeiro, Brazil. Perhaps it would have been just as well if we had missed it, for the strike caught us in Sao Paulo, where there are not many airlines functioning. There are a number leaving Buenos Aires.

Nevertheless, we spent an unscheduled night in Sao Paulo as the

guest of Varig Airlines, the main Brazil carrier, and didn't know when we would get to leave. Fortunately, the next day a makeshift crew in civilian clothes decided to take a plane to Rio, and we were on it. There were 44 of us in the group.

Rio held promise of more airline traffic, so we were better off. We still had a wait, however, and Varig turned over to us a part of the dining hall in the air terminal. This became a meaningful experience as we got acquainted with a pianist who was there to entertain those in the dining hall. She played America, Dixie, The Battle Hymn of the Republic, and other requests. I was not able to find out why she omitted The Eyes of Texas. She was Wilma Hart, and we found

that she was a Christian. She joined us in a prayer circle as we prepared to leave the dining hall on the way home. A Venezuelan airline flight had been found that could take all 75 of us to Caracas and Miami, for by that time the 31 Uruguay evangelists had joined us at the terminal gate.

Of interest to me was that included in the Uruguay group was Carlos Gruber, an evangelistic singer and violinist who, in 1951, was the music director in the revival meeting at Bell View Church in Midland, Texas, when I surrendered for special service. I had been serving the small church as voluntary music director.

Seeing Carlos Gruber brought back memories; for during that revival my friend, Dorman Lane, was converted.

A few years later his wife called me to tell me that he had died and to express her appreciation for my involvement in his conversion.

The group going to Argentina included Gayle Alexander, Tupelo; Joseph Anderson, McAdams; Gary G. Carter, Oxford; Barbara Chrestman, Clarksdale; Phillip Collins, Starkville; Gerrell Downs, Kosciusko; Michael Duff, Union; Robert Goodman, McComb; Eddie Hamilton, Carthage; Paul Harrell, Jackson; Bryan Harris, Columbus; Robert L. Jackson, Raleigh; Donna Johnson, Greensboro, N. C.; M. C. Johnson, Clarksdale; G. E. Jolley, Batesville; George T. Key, Jasper, Ala.; Milton

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Guest opinion . . .

Such as I have

By Jean Hillman Allgood

I am not a very adventuresome person, usually, and I have always been a "fraidy cat." I do not enjoy being by myself and certainly not at night alone in a large house. These two statements make my sojourn in missions volunteer work even more incredible.

At Glorieta a year or so ago, I heard much about missions and mission volunteers, and I became vitally interested in this program of "ours." Upon returning to my home in

Gulfport, I immediately wrote to both of our boards and offered myself as a volunteer where I might be needed — up to a nine months period. It did not take long to get the preliminaries out of the way and I was on my way to Caracas, Venezuela, to serve for four and one-half months (between journeymen) as assistant bookkeeper-secretary for the Venezuelan Mission. I was also to be of assistance in the International Baptist Church there when and if needed, especially on

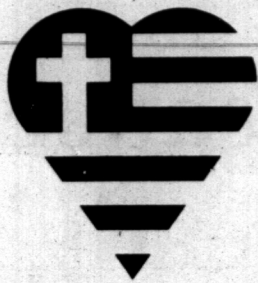
Sunday.

I arrived in Caracas Oct. 2, 1984, on Pan Am, flight 409, at 6 p.m. Since my apartment was not completely renovated, I was to stay for a week or two with Pastor-Missionary Wilburn Hoglen and his wonderful wife, Betty. Wilburn and Betty were so gracious to me and made me feel right at home in their lovely home, which was right next door to the church — connected together by a large, covered patio. Every major party or "gathering" for

the whole mission took place here because of the spaciousness of the patio and the fact that the church was located in the capital city of Caracas. (I tell you this to prepare you for what will follow).

Wednesday, Oct. 3 at 8:30 I was introduced to the office where I would spend from seven to 10 hours a day for the next four months. It was a very busy, busy, place; and the work was STEADY. Don Hart, the missionary

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GOOD NEWS AMERICA, GOD LOVES YOU.

BAPTIST RECORD PAGE 3

Thursday, May 30, 1985

Disaster van to help open Tenn-Tom

ATLANTA (BP) — Printed and media resources for use in simultaneous revivals in an estimated 30,000 Southern Baptist churches during 1986 were introduced during a meeting of state Baptist evangelism directors.

Shortly after the materials were introduced, state evangelism directors discussed the possibility of holding a follow-up round of simultaneous revivals in SBC churches in 1990, but no final decision was made.

Richard Harris, director of the mass evangelism department for the Home Mission Board evangelism section, pointed out that the 1986 effort,

called "Good News America: God Loves You," is not just a series of revival meetings.

Rather, Harris said, "Good News America" is the most organized and thoroughly planned and coordinated evangelistic effort Southern Baptists have ever conducted.

Leading up to the 1986 campaign, Southern Baptists have been asked to observe 1985 as a year of prayer and spiritual preparation for "Good News America," Harris said.

In addition, major nationwide training events will be held in 1985 to train state and associational evangelism, Sunday school and church training

leaders in preparation for the 1986 effort. National training seminars will be held July 10-12 in St. Louis, July 23-25 in Atlanta, and Aug. 1-3, in Van Nuys, Calif.

Harris said the Home Mission Board and Baptist Sunday School Board also will cooperate in a nationwide "Evangelistic People Search-Scripture Distribution" project scheduled Oct. 20-26, 1985. A free copy of an "Evangelistic People Search Guide" has been sent to every SBC church and association providing detailed information on how to conduct the project.

Harris predicted more than 10

million copies of the New Testament and/or Scripture portions would be distributed as a result.

As part of the project, Holman Bible division on the Sunday School Board has produced New Testaments and Scripture portions using the "Good News America" logo, with its red-white-and-blue heart, printed on the cover.

Copies of the special New Testament in King James or New American Standard versions, or in Spanish, are available from the Sunday School Board's material services department for 30.5 cents per copy. In

(Continued on page 8)

Mississippi Baptists will be among the participants in the dedication services for the Tennessee-Tombigbee Waterway in Columbus, May 30-June 2.

The Mississippi Baptist Disaster Relief crew will be manning the convention's disaster relief van as a first aid station and communications headquarters for the services, according to Paul Harrell, Mississippi Brotherhood director.

The festival begins Friday morning May 31 and the dedication service itself will take place on a barge in

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The Baptist Record

SBC launches training for million "witnesses"

By Jim Newton

ATLANTA (BP) — Southern Baptist state and national leaders launched a five-year plan to train one million Baptist Sunday School workers in evangelism stressing the priority of evangelism in the nation's largest Protestant denomination.

SBC leaders in Sunday School, Church Training and Evangelism attended the national launch meeting for training one million Sunday School workers in evangelism sponsored jointly by the SBC Sunday School Board and SBC Home Mission Board.

In the closing message to the 200 SBC leaders, SBC Home Mission Board Evangelism Vice-President Robert Hamblin called for unity on the priority of evangelism within the convention.

"We need to call on all Southern Baptists everywhere to cease to mistrust each other and cease to fight

each other and gather ourselves on our knees before God under the purpose of winning every lost person in America to Jesus Christ in unity of spirit," Hamblin said.

"I cannot afford to fight my brothers and sisters when my neighbors are going to hell," declared Hamblin, former Mississippi pastor.

"When we cease to make the centerpiece of our conversations our differences in theology and when we cease to bicker over our programs and protect our turf, and when we come together under the hand of God to train everyone in our churches to witness, then the harvest is coming," said Hamblin, who spoke on "Reaping the Harvest from a Million Trained Sunday School Witnesses."

In another major address, Harry Piland, director of the Sunday School department for the SBC Sunday

School Board, offered ten reasons why it is important for Southern Baptists to train a million Sunday School workers in personal evangelism.

Piland's ten reasons were: (1) because of the condition of the nation; (2) because we are not doing it effectively now; (3) because the Sunday School is the major outreach organization of the church; (4) because all persons "who do not know Jesus Christ as Savior and Lord are lost;" (5) because "God wants all persons to be saved;" (6) because "God commands us to evangelize the unreached people of the world;" (7) because sharing our faith "is God's chosen method to tell the good news;" (8) because "someone else first shared with us;" (9) because "sharing clearly and positively demonstrates our love for God;" and

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Stanley asks for day of prayer and fasting

ATLANTA (BP) — Southern Baptists have been called to set aside June 4 as a day of prayer and fasting for the 1985 annual meeting of the Southern Baptist Convention.

SBC President Charles Stanley told Baptist Press he wants to encourage every Southern Baptist to pray and fast that day, "specifically that the 1985 Southern Baptist Convention in Dallas will be honoring to the Christ whom we serve."

Stanley's call to prayer and fasting came as rumors are rife the annual meeting June 11-13 in the Dallas Convention Center could feature pushing and shoving and maybe even fistfights.

The incumbent president, who is pastor of Atlanta's First Baptist Church, said he believes the convention "will be a great witness that will glorify God or we will either damage our witness for years to come."

In calling for the day of prayer and fasting, Stanley cited the New Testament text of first letter of John, chapter 5. "That says if we ask anything according to his will, he hears us and if we know he hears us, we know we have the petition we desire of him."

"We know it is his will that the con-

vention be honoring to him, so we have the authority of God's word to ask and the right to fully expect God to answer our prayer."

Stanley added: "In the Scriptures, each time God's people fasted and prayed, God always responded. That is the whole basis of our doing it."

Stanley said he prayed a "great revival will break out" when the convention opens in Dallas Convention Center. At his request, a 10-minute prayer time has been scheduled as one of the first items of business.

Reception will honor Rays

Joel and Betty Jo Ray will be honored with a reception at Temple Baptist Church, Hattiesburg, Sunday, June 2, 2:30-4 p.m.

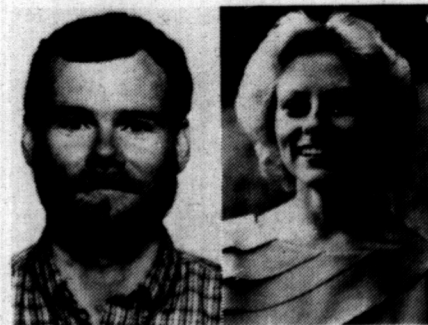
The couple are being feted on his 25th anniversary as director of missions for Lebanon Baptist Association.

Last week, 100 percent of the churches in the association participated in an annual associational emphasis week.

Bob Dent will manage camp in Philippines

Robert Preston Dent Jr. has been approved by the Foreign Mission Board to serve as camp manager in the Philippines for approximately two years. He and his wife, Kathy, left the States May 1 and may now be addressed at Box 7506, Airmail Exchange, Manila International Airport, Philippines 3120, Manila.

Dent was graduated from Golden Gate Seminary in December, 1984. He formerly served as a journeyman in Liberia. While in California he was a member of Tiburon Baptist Church at



Bob and Kathy Dent

Tiburon. Mrs. Dent, a Texan, was secretary, YMCA Point Bonita Outdoor and Conference Center, Sausalito, Calif.

Bob Dent was born in Jackson, Miss. He moved to Holly Springs with his parents when he was six. His mother, Pattie Dent, is a former state president of Mississippi Woman's Missionary Union.

BTN telecasts will feature live coverage of convention sessions

Seven churches, four associations, and the offices of the Mississippi Baptist Convention Board plan to open their doors for interested persons to watch live sessions of the annual Southern Baptist Convention June 11-13 from Dallas, Tex., on BTN (Baptist Telecommunication Network).

This telecast, featuring the first live, gavel-to-gavel coverage of a Southern Baptist Convention can be seen at the following churches: First Church and Yale Street, both of Cleveland; First Church, Columbia; Calvary and Harrisburg, both in

Tupelo; First, Hazlehurst; and First, Escatawpa.

Other locations are Hinds-Madison Association, Jackson; Pike County Association, McComb; Lauderdale Association, Meridian; and MBCB, Jackson. Warren Association will show the sessions from First Church, Vicksburg.

For those who have their own satellite receiving dishes, the programming will be beamed unscrambled on channel 21 of Spacenet I satellite, located at 120 degrees SW.



This week the BAPTIST RECORD features the stories of a group of Mississippians who have one special thing in common. They were appointed last month as missionaries of the Southern Baptist Foreign Mission Board. Because of their varied job specifications — one will be a physician, one an artist, and one a marriage and family life counselor — the BAPTIST RECORD is telling the story of their motivations for serving. Perhaps the overall impression one may gather from reading these stories is that missionaries are regular folks who have received a calling from God and they've answered that call.



Nita, Christy, and Charlie Boudreaux

Boudreaux

"God just wants us to be ourselves"

By Tim Nicholas

Christy Boudreaux explains that soon she will be going to Guyana as a missionary, and that she goes to Mitchell's day care. Asked what a missionary is, the four year old explains "That's some people that tell people that didn't know about Jesus — they tell 'em about Jesus." Christy plans to take her parents with her to Guyana.

Her parents, Charlie and Nita Boudreaux, were appointed missionaries last month by the Foreign Mission Board. He will be a marriage and family life counselor — the first person appointed to hold that job.

Completing work on a doctor of education degree from New Orleans Seminary in counseling, Charlie has felt a calling from God for a long time, but to what he wasn't quite certain.

Nita has been sure since about the fourth grade when she attended GA camp and felt a calling into missions. "His call through that week was real clear," says Nita. "It's been confirmed many times — at college, BSU conventions, retreats..." She remembers talking with a girl at Clarke College who had escaped from Cuba. Her father, a Baptist minister, was at that time interned in a work camp. "Please go and tell while the doors are still open," Nita remembers the girl telling her.

Nita met Charlie at a BSU retreat. He says he'd been looking for someone

strong in the Lord... and pretty. "I first saw her under the trees praying."

They fell in love and later married, knowing such things as how they would discipline any children they had, who would cook, even who would take out the garbage. "I was willing to go into missions," says Charlie. "That satisfied her."

Charlie had given his life to full time Christian service in college, but realized he did not want to work in music and didn't want to be a preacher. "So I quit school for a year and worked in a convenience store." There, on the Mississippi Gulf Coast, he met kids; children of prostitutes, kids on dope, kids who had never heard about Jesus. He decided to go back to school and get some training. Majoring in Bible at Mississippi College — where, less than coincidentally, Nita had gone after finishing Clarke College, Charlie still felt that missions had to be preaching, therefore, missions was not for him.

He taught Royal Ambassadors at First Church, Clinton while in college and liked working with young people. He felt God calling him toward seminary. The couple had married upon her graduation, and a year later he finished and the two headed for seminary in New Orleans. When he

(Continued on page 5)

Jones

'God chose us now because that's when he had us ready'

By Anne Washburn McWilliams

Fifty years ago, Tennessean Bill Wallace was appointed a missionary doctor to China. He was martyred in 1951.

On April 16, in Nashville, Tenn., Mississippian Dan Jones was appointed a missionary doctor for Wallace Memorial Hospital, Pusan, Korea, named in Wallace's memory.

Dan, an internist at Internal Medicine Clinic in Laurel, and his wife, Lydia, have been members of First Baptist Church, Laurel, for seven years. They will go to Seoul late this year to begin study of the Korean language.

"We didn't really understand God's timing," admitted the doctor. "We didn't understand why he didn't call us earlier. Why did he wait until we were happy and settled, satisfied in our professional life, our home life, church life, community life? As we reflected, we undertand that God chose now because that's when he had us ready. He didn't have us ready before."

They had each from earliest years felt a tug toward a missions career, and had shared this with each other before they were married. However, this did not become a "now" until December, 1983. They had almost decided that their place in missions was to be in Laurel. Then during foreign missions emphasis week at First Church, Laurel, Bob Simmons, missions professor at New Orleans Seminary, spoke. One morning Lydia and Dan were not sitting together in the service, but each felt a definite call. At lunch time, they shared with each other their feelings.

So ready were they that they made public their decision, and next day they called the Foreign Mission Board.

"All we had done before was preparation for this," both agree. Each is a child of a Baptist minister; their parents were "mission-minded." Dan was born in Morton to J. Harold and Beatrice Jones, who are now retired and living in Vicksburg. Lydia was born in Jackson to the late T. N. Channel and Mabel Channel; she grew up in Florida. Her father died in his fishing boat last year, of a heart attack at 68. "He had a tremendous influence on my life," Lydia said, "The way he disciplined children, his outlook on life... He had a real gift

for witnessing..." Her mother lives in Inverness, Fla.

"RA camp at Kittiwake," Dan says, also contributed to his readiness for missions.

The two met in zoology lab their freshman year at Mississippi College. "He was making straight As," she remembers, "and I was not doing so well. He asked, 'Do you need help?'" They were married, after college graduation, at Paul Truitt Church, Pearl, where he was youth director.

A year later, while summer missionaries in Worcester, Mass., they were houseparents for 12 college kids who were also summer missionaries. They all lived in an inner city church, the boys in one wing and the girls in another, and Dan and Lydia in a Sunday School classroom-bedroom. The church was in a neighborhood of many races and cultures. On the streets, outside the church windows, walked prostitutes and drug dealers. For the inexperienced young couple, it turned out to be a rather difficult summer, though educational in many

ways. At the end, they were ready to come home, so ready indeed that they did not wait until the scheduled Saturday morning to leave, but left on Friday night and drove as far as Nashville before they stopped. That night Lydia told Dan, "That's it for me. I'll never be a missionary!" But now she sees that summer as an important step in their preparation for foreign mission service.

While Dan was in medical school at the University Medical Center in Jackson, Lydia taught school in Crystal Springs. She also earned the master of education degree and the specialist degree in school administration from Mississippi College. "She is a talented leader," her husband says. She adds, "I feel that the time will come when I will use these leadership skills. I like decision making." In Laurel, she is president of the Junior Auxiliary, PTA president, and member of the Woman's Missionary Union council. She holds a state-level office in the state medical auxiliary.

Another steppingstone toward their



Dan and Lydia Jones



Dan and Lydia Jones are giving their house at 12 Kimberly Drive, Laurel, to First Baptist Church, Laurel, for use as a missionary residence.

readiness, they feel, has been belonging to First Baptist Church, Laurel. "Their support of us has been wonderful. They have a strong Woman's Missionary Union, a strong missions outlook. The pastor, Larry Kennedy, shows especial interest in missions." Dan is a deacon. Lydia, a pianist, plays for the men's quarter, Sonlight.

During the past year, Dan has commuted to New Orleans Seminary for some courses.

Do the Joneses feel any qualms about leaving his practice, and their beautiful home? No, they say. "We were so sure we were making the right decision that ever since, we have

(Continued on page 5)

"God's timing" moved D.P. to appointment

By Tim Nicholas

Point A: On March 12, 1978, at 10 a.m., D. P. Smith, then a student at Southwestern Seminary in Fort Worth, snuck in on a session of a student conference near decision time. She wrote in her Bible, "God, I want you to take my paint brushes, ink pens, and art and use them, anywhere in the world."

Point B: Last month, Diane Pamela Smith, Mississippi's Acteens consultant for the state Woman's Missionary Union, was appointed by the Southern Baptist Foreign Mission Board. Her title is to be artist/illustrator for Francophone Baptist Publications in Abidjan, Ivory Coast, West Africa.

But D. P.'s story is not simply a straight line from Point A to Point B. The story starts before Point A and includes a number of apparent digressions between A and B, including a near-fatal car wreck.

Back in college at Mississippi University for Women, D. P. had majored in "everything but home ec. and business" only changing her major to art the second semester of her junior year. She'd been studying for a physiology exam and went to a friend's room where the friend griped about having to do an art project that D. P. knew she could do. It was a "spontaneous moment" she recalls. The next day she changed her major to art.

D. P. knew she would have a career in missions, but didn't know when or where. Growing up in a missions-minded church, Broadmoor in Jackson, she knew that career missions was a possibility—that people did hold down careers in missions. "It was head knowledge . . . not that I had been called," she points out.

She also became D. P. in college. That came about because there were four other Diane Smiths at her college. A missent overdue library book notice was the final straw. The five met in the post office and each agreed to take on a nickname. Her father, Doyle Preston Smith, goes by D. P., so she followed suit.

College days brought about a stint in summer missions, working in backyard Bible clubs for the Mississippi Baptist Convention Board's Brotherhood Department in

North Dakota, summer of 1974.

The next year she graduated with a degree in commercial art and entered seminary at Southwestern. She's planned on fulltime Christian service since age 13 and took her master's degree in youth education. But art kept creeping into her life. Art and design work kept her busy in seminary through three student missions conferences which she worked on.

She'd even applied for the FMB's Journeyman program. Getting down to the last interview time, the FMB representative suggested that those interested in career missions not go into the Journeyman program. She cancelled further interviews, knowing that that career missions was a distinct possibility.

Then the student missions conference where she promised her paint brushes to God, and graduation moved her back to college for a graduate teaching assistantship in art. But there was no ministry end in it "that was just gagging me," she says. She struggled with the lack of ministry angle and quit the program at MUW. "It was like someone had lifted a house off of me," she says.

About that time, with no job prospects and her assistantship ending, First Church, Albuquerque, N.M., phoned to hire her for a summer youth director. They'd gotten her name from the seminary. On June 24, 1979, at the church, she knew God was calling her into career foreign missions. "It about killed me I would go single" she says, grinning, but that didn't slow her resolve to go.

She continued in youth work, meeting then minister of education at First Church, Jackson, David Roddy, and doing some skits for him at Glorieta. He later phoned her to be interim youth minister at the Jackson church and while there, Marjean Patterson hired her as Acteens consultant for Mississippi WMU.

"Why do you have me here?" is a question she might have continued to ask God. However, she says she has realized that "his timing is divine." She adds "I would not have made it



D. P. Smith

without the personal and professional experience over the last six years." She says now she understands the planning process and how red tape works.

D. P. also stayed in the States, able to see the healing of her family—seeing her father, a recovering alcoholic, be sober and established again in his career as an addictionologist, and to see other family crises resolved.

Then the wreck—in 1982 leaving Gulfshore, she and Marti Solomon, the national Acteens consultant were hit on Highway 49. D. P. suffered a broken pelvis, concussion, broken ribs, broken nose, and facial lacerations. She only stayed in the hospital three weeks, not the three to six months predicted by physicians. "We'd wallpapered my room with cards from people praying for me" she says.

But the hard part was the post-concussion syndrome she went through for the next two years. "Major depression . . . no self-confidence, crying at least once a day," she recalls. "Had I not grown through that time," she says, she feels she would not have been able to face tough times on the mission field, much less pass the psychological exams of the FMB. "People consistently loved me through," she says.

She made application to the FMB before she saw the job description for artist/illustrator and just after hearing Helen Jean Parks speak on prayer. Mrs. Parks is wife of Keith Parks, FMB president.

D. P. will end her work with the Mississippi Baptist Convention Board at the end of May, spend the summer finishing her master's degree in commercial art at Mississippi College, and will go in October to orientation. In January she will head for a year of language school in Tours, France, then to Abidjan.

For a while "there was a death of this vision," says D. P. But now "it just blows me away" to see how God has worked in her life. Her advice for others who feel a tugging from God: "Get to know God as best you can. In his timing he will work things out for our good and his benefit."

parents are understanding, and are already planning to visit Korea. "Jennifer, age 8, in second grade," declares her mother, "is an independent little girl, and is excited about going to the international school in Seoul." Jason is three this year.

After two years in language study, Dan will practice internal medicine and teach at Wallace Memorial Hospital, Pusan. Lydia says, "I want to take part in the community life, in whatever is going on."

With their combined talents, and as "laborers together with God," is there any limit to the possibilities that lie before them?

Thursday, May 30, 1985

BAPTIST-RECORD PAGE 5

"God just wants us to be ourselves"

(Continued from page 4) got there he found he was intrigued with the counseling courses and counseling's application to ministry. Praying about it, he said he began to see opportunities to use gifts God had given him, particularly being a good listener.

But the frustration continued. He wanted to go into counseling but there were no jobs in foreign missions in that area.

At least he knew of none until he read an article in the Sept. 29, 1983 issue of the Baptist Record, citing priority needs in foreign missions. Charlie recalls the headline indicated that preachers topped the list of missionary requests; a line he'd heard before. "I started to put it down, but something told me to read it."

Three-quarters of the way through the article was the paragraph: "One of the most unusual requests came from Guyana, where national pastors need help in learning how to cope with their own family problems. The Guyana mission is seeking a family life counselor to work with pastors in a land where family life has deteriorated."

Charlie picked up the phone the next day, calling the Foreign Mission Board, and got the ball rolling toward their appointment last month. "I'd have felt happy staying in campus ministry (he's been associate BSU director at the Gulf Coast Junior College campus at Gautier) if it wasn't for that desire to go," says Charlie.

Nita says she cried when she read of the need that they could fill, even though she hadn't lost that certainty of her calling. Right now she's a nurse serving Singing River Hospital as pa-

tient education coordinator, teaching newly diagnosed patients and their families how to cope with disease. She doesn't plan to be employed as a nurse in Guyana, but perhaps there will be volunteer work alongside her church and family responsibilities.

The three Boudreauxes plan to leave Pascagoula at the end of July; and, depending on when their visas are approved, and following orientation, they will go to Guyana around the end of October.

Nita advises children—and grown ups—not to wait to follow a call from God. "Live your life for Jesus every day," she says. She felt a call from God. "Yes, but he also asked me to be a child, a daughter, a student, a wife, a mother and a nurse . . . be the best today that you can be."

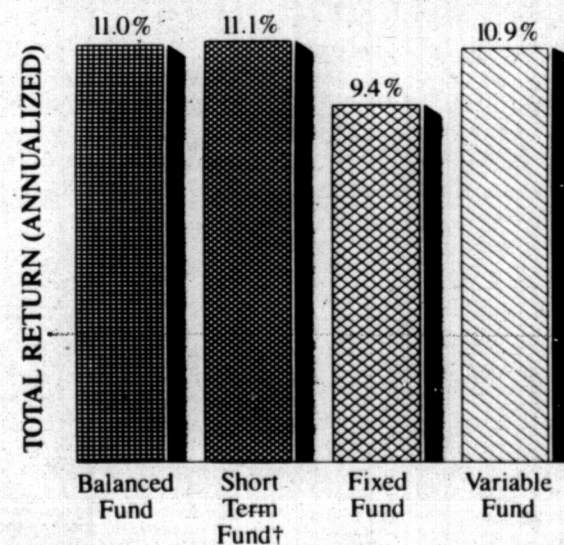
Charlie adds to that advice for those seeking God's will. "All the years of trying to find out what he wanted me to do," Charlie discovered that "a lot of times we're afraid to be missionaries because we think we have to give up being ourselves to be what we think a missionary is." He adds, "God just wants us to be ourselves."

Soviet cutback

MOSCOW, U.S.S.R. (EP) — Soviet leader Mikhail Gorbachev has banned public drinking by Communist Party officials, ordered a cutback in alcohol production, and is reportedly considering doubling the price of vodka and other spirits, in what party officials describe as a top-priority attack on alcoholism. Soviet planners blame heavy drinking for sagging industrial production.

Check Your Retirement Fund Performance

PERFORMANCE OF PLAN FUNDS*



*Results of average performances of Southern Baptist retirement funds since they were established in 1977.

†3 Years Ended December 31, 1984 as Short Term Fund Started on January 1, 1982.



"Serving Those Who Serve the Lord"
Annuity Board of the Southern Baptist Convention

"God chose us now . . ."

(Continued from page 4)

felt settled and content with it. In our minds, we gave these things up in 1983. They are no longer ours." Their house at 12 Kimberly Drive they have given to First Church, Laurel, to use as a home for furloughing missionaries. It may be that they will live in it on their furloughs. There they have enjoyed family board games, working in the yard and miniature garden, swimming in the pool, taking walks.

"The greatest difficulty will be separation from our families," they say, "separating our children from their grandparents." But the grand-

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EXEMPTION: [illegible]
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COUPLE interested in HOUSE-SITTING or RENTING in Jackson. Karen (601) 366-6309 after 6 p.m.

Letters to the Editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer.

Confess unworthy motives

Editor:

In response to the Guest Opinion of G. Wiley Gann in the May 23 issue of *The Baptist Record*, I wish to say that Honeycutt, Dilday, and Parks have exhibited great courage in "going public" with their opinions in the convention controversy. As Rev. Gann pointed out, these men as employees of the convention or its related agencies have laid their positions on the line for their faith.

By the same method of reasoning, the public statements of Rogers, Smith, Draper, Criswell, and Stanley have only increased their popularity with the congregations of their respective affluent churches where they enjoy comfortable security for life, the Lord willing.

The convention must return to the Bible, not to defend or idolize it, but to hear and heed its call to repentance. The very first sin of our culture and cultured body is the underlying cause of the original split from the national body — surrender to the demands of slaveholding members. Until we dredge up and face the garbage of the unworthy motives of our predecessors, which are hidden within our own secret selves, and agree with God that refusal to accept the facts of our heritage has been our own personal, present sin, and in repentance ask for His forgiveness, **He will not forgive.**

If this convention will pray for and receive the Holy Spirit (the above mentioned confessional must be an open, honest prayer), the results of the meeting in Dallas will be the beginning of the New Southern Baptist Convention which will bring JOY in heaven and earth. Who then cares what the name of the next president of the convention, selected by the Holy Spirit himself, will be?!

W. A. Huff
Forest

Convention-time cringe

Editor:

For several years now, I have cringed when the time comes around for our Southern Baptist Convention, simply because the bickering that goes on in our convention is publicized nationwide; and this surely is not a good witness to the lost person. He already lives in this lifestyle. Why should he become a Christian if he will still be living in the same atmosphere?

As I understand it, there are two sides, the conservatives and the liberals; and the main concern of the conservatives is the fact that someone wants to put aside the first three chapters of the Bible and that these three chapters not be taught in our seminaries. **THIS IS GOD'S WORD.** How dare anyone suggest doing such a thing. Liberals, you should review your Bible, read Revelation 22:18-19. **NOW, WAIT A MINUTE . . .** I understand the liberals are concerned or upset with some of the conservatives because they do not give as much money to the Cooperative Program as they should and the conservatives are threatening to withhold money from the Cooperative Program if things are not done right. Who does this money belong to anyway? It certainly does not belong to us. It is God's money. It is given by individual believers to God for the furtherance of his Kingdom, so we should not hold back God's money from anything that will further the gospel. Conservatives, get your Bibles and read Leviticus 27:30.

Jesus Christ tells us that we can move mountains if we have faith only as big as a mustard seed. Now, a mustard seed is mighty small, so evidently most of our leaders do not have even this much faith, or these differences could be resolved through prayer and seeking the Lord's will and without all of this bickering.

I challenge each Southern Baptist to keep your opinion to yourself, pray, turn this matter over to God, and let Him run this show since He is in control. From the opinion of most, it seems they don't think there is any

hope for this situation we have gotten ourselves into. Don't we realize that God can do anything He wants to do, and that He is in control of all things?

Name withheld by request

I agree with you 100 percent, except that there needs to be a couple of explanations. First, there are no liberals. Of all the 14 million Southern Baptists, liberals, if there are any, are so few in number as not to be recognizable. And nobody wants to put aside the first three chapters of Genesis. The word has been put out that some seminary professors do not believe that the first 11 chapters are details of historic events, in other words, didn't actually happen; but if there are some of that persuasion, and there may be, I don't know them. All, however, teach the entire Bible as God's written word. And second, I believe you would find that the other folks (they aren't the only conservatives) would insist that they do not intend to withhold Cooperative Funds but were simply trying to call attention to what they feel is a problem. —

Editor

Lesson from the past

Editor:

A lot of what comes from the Dallas Convention will directly result from the spirit with which we conduct ourselves. A lesson from 140 years ago might be in order here.

After the May 1845 meeting in Augusta to form the SBC, a New York writer reported to his readers:

"A more intelligent or dignified body has rarely been assembled . . . all (were) moved by a common spirit, and apparently obeying the highest impulses of their natures. Such men may be mistaken; they may sometimes do wrong; but it is impossible not to respect them, and do homage to the sincere, manly ingenuosness, and the Christian forbearance which they evinced." (W. W. Barnes, *The SBC*, p. 35)

The blessed part of this analysis is that it came from a Yankee describing Southerners who were pulling out of their former union with the North.

Let us pray that after Dallas the moderates and conservatives may so compliment one another.

Joe N. McKeever, Pastor
First Baptist Church
Columbus

Neighborhood witnessing

Editor:

Are our churches reaching the communities that they are located in?

One of the most important things that the upcoming Southern Baptist Convention could accomplish is to get the local churches excited about reaching out in their neighborhoods!

After attending a funeral of a co-worker, who believed in Christian Science, it stirred a great deal of emotion in me. Our friends and neighbors are reaching out for something to believe in and for someone to care about them and there are plenty of cults out there to offer anything they could ask for, except the truth about our Lord and Savior.

I have had a concern about these cults moving into places like Alcorn County. After stopping and asking myself why people are turning to these groups, I am convinced that these groups grow because our churches are not reaching out to the community. It is time to go out into the highways and compel people to come in. Any person who is told the truth about God and his infallible word and taught how to discover for themselves the true and only way to eternal life can only come up with one answer. It's time for our churches to wake up! Good always comes out over evil and every Christian knows that God is always the final winner.

As our church is doing now, it's time we all wake up and offer our neighbors the love and comfort that they are searching for. Thank you.

Danny Beavers
Corinth

Why not trust God?

Editor:

Most people on planet Earth believe as I do in the deity of God. Whether the person be Arab, Baptist, Catholic,

Jew, Protestant, etc., religious people worship Jehovah God as the true God and accept the Bible's account of the creation of the universe. Man living on all continents (Africa, the Americas, Asia, Australia, Europe, etc.) throughout the ages has sought God to worship and to serve. ("Christians" accept Jesus Christ as the Son of God and the promised Messiah of the Old Testament.)

I believe worshippers of God expect someday after their physical death on earth to "go to heaven" and be with God in a life after death. (Even the ancient Egyptians were strong believers in a life after death.) In heaven, you will trust God with your life. Now, a very profound question: Why not trust God now with your life before you die? Think about it — it could be heaven or hell in eternity for you!

Robert S. Leigh
Jackson

Architecture records

Editor:

We are currently involved in a research project to document the buildings designed by Reuben Harrison Hunt. Mr. Hunt was an architect who practiced extensively in the South between 1886-1933. His offices were located in Chattanooga, Tennessee, and Dallas, Texas.

Mr. Hunt designed church buildings for all denominations, but most of his ecclesiastical work focused on designs for Baptist congregations. Mr. Hunt was a religious man, often donating his services to small congregations.

We have received information from some of Mr. Hunt's remaining records that indicate the churches shown on the attached list were attributed to Mr. Hunt. We have been able to confirm the existing of some of these buildings. Other churches have either been destroyed or have had their records lost. Many of Mr. Hunt's church designs were built sometime around the first decades of this century.

We would greatly appreciate it if you could review any existing information in your church publication that might reveal the architect of the buildings listed. We would be most interested in any photographs, historical reviews, etc., concerning the original church.

Thank you for your assistance in this matter.

Martin A. Davis, AIA
Associate Professor
College of Architecture
Clemson University
Clemson, S. C. 29631

Blue Mountain, Lowrey Memorial; Canton, First Baptist Church; Clinton, First Baptist Church; Columbus, First Baptist Church; Corinth, First Baptist Church; Hazelhurst, First Baptist Church; Jackson, Calvary Baptist Church; Laurel, First Baptist Church; and Meridian, Fifteenth Avenue Baptist Church.

The Baptist Record was purchased by the state convention in 1918 from the Mississippi Baptist Publishing Company. P. I. Lipsey was invited to continue as editor, a post he held, 1912-1941.



Music for the stranded

Wilma Hart, second from right, entertained stranded Mississippians with piano pieces in the dining room of the air terminal in Rio de Janeiro, Brazil. She is shown autographing a book for Barbara Chrestman of Clarksdale. At left is Paul Harrell, Mississippi Baptist Brotherhood director, Jackson. Standing beside Harrell is Paul Kounce, minister of music at First Church, Tupelo; and in the background is George Key of Jasper, Ala.

Those who went in April

(Continued from page 2)

Koon, Booneville; Paul Koonce, Tupelo; Grover S. Lawson, Fort Mill, S.C.; Joseph S. Lennon, Warrenton, N.C.; Jerry W. Lowrey, Long Beach; Dolly Massey, Clarksdale; Mrs. B. B. McGee, Sturgis; Jesse McMillan, Sallis; David A. Millican, McComb; Robert E. Parrish, Starkville; Robert H. Perry, Waynesboro; James F. Pinkerton, Bruce; J. C. Prather, Sturgis; Maxwell Price, Mize; Bert and Becky Self, Clarksdale; Mrs. Cliff Smith, Jackson; Steve Smith, Bogue Chitto; Arlon D. Spencer, Tupelo; D. R. Thomas, Erwin, N. C.; Mrs. Earl Walker, Jackson; James L. Walker, Waynesboro; Milton C. Wardlaw, Batesville; Clarence Weaver, Raleigh, N. C.; Alta Williams, Perryton, Texas; Nathan Wright, Columbus; and the editor.

The group going to Uruguay included Chester Vaughn, Jackson; Roy Col- lum, Jackson; Betty Fox, Lena;

Johnie L. Brittain, Forest; Holmes Carlisle, Morton; Becky Robinson Hill, Wilkesboro, N. C.; Ken Stringer, Wesson; Mrs. John E. Reid, Midland, Texas; Lee Mallow, Paducah, Ky.; Charles and Ginny Harvey, Lucedale; Mary Stringer, Wesson; Gerald and Joyce Masterson, Biloxi; Homer Baird, Lordsburg, N.M.; Travis and Margaret Robinson, Asheville, N.C.; Charles and Dorothy Langley, Wesson; Kelly Parke, Ormond Beach, Fla.; Earl and Marilyn Whitsel, Dayton, Ohio; Robert Shepherd, Lebanon, Ohio; Joe Canzoneri, Jackson; Thad Hamilton, Asheville, N.C.; Carlos Gruber, Nacogdoches, Texas; Ted Lott, Lake Worth, Fla.; Randy Easterling, Mt. Olive; and Lester and Glenda Cochran, Lucedale. Hazel L. Brantley of Harpersville was scheduled to be a part of the group, but illness prevented her participation. She was replaced by Gloria Rester of Raymond.

Faces And Places

by anne washburn mcwilliams

Katie Ainsworth

You wouldn't believe it of our smiling, soft spoken Katie Ainsworth, but every time she had a baby, she turned the world upside-down. She gave birth in California to a daughter, Janet, near midnight on May 7, 1945. A few hours later, victory for the Allies was declared in Europe. Newspapers ran the story, "V-E Baby Born to the Ainsworths."

Nearly six years later, January 29, 1951, her second daughter, Phyllis, was born in Baptist Hospital, Jackson. Within hours, The Great Ice Storm hit. Jackson's electricity went off. Baptist Hospital employees talked of keeping all the babies in bed with their mothers to prevent the infants' freezing. Then the hospital's emergency light system went to work. Because of the icy streets, Katie's husband could not visit her; because of no electricity at home, she stayed in the hospital an extra week.

This week Katie is retiring. Since 1969 she has worked in the Baptist Building, a few months in the mailing department and 15 years as receptionist for Mississippi Woman's Missionary Union. She has registered thousands of women and girls for camps and retreats, and mailed out tons of free materials, available on request. She has answered questions on the phone and welcomed visitors in person, all done with a sweet and loving spirit. I really don't know what I am going to do without her. A lot of my writing is about missionaries and Woman's Missionary Union, and if I don't know an answer, I always ask Katie. Never has she given me a gruff reply.

She was born Katie Hughes in Pioneer, northeast Louisiana. At Forest, La., she finished high school and found her first job, working in a general merchandise store, selling "everything from face powder to fertilizer." Her brother, Ufa, and her 93-year-old mother, Audra Hughes, live now in Oak Grove, La., where her mother is in a nursing home. Her father, Houston, died in 1955.

Her brother's friend, D. W. Ainsworth, also a Louisianan, was the man she married on August 15, 1943, in the middle of World War II. The army had drafted him and stationed him at Camp Callan at Delmar near San Diego. When they decided to get married, he planned to come home, but his furlough time was cancelled. Young Katie, who had never ridden on a train, rode a crowded one four days and four nights to California — no sleeper either. It was an old train; she remembers the bed bugs in the seats. People stood in line to dine, and sometimes when it came her turn, the dining room had no more food. Then in the next town the train would take on fruit and other snacks to tide them over.

"That was true love!" I heard Betty Smith say to Katie the other day. It turned out to be a double wedding, with one of Deacon's buddies and his fiancée, Orval Jones and Helen. (The soldiers had given Ainsworth a

nickname, Deacon; it stuck for the rest of his life.)

The wedding took place in a big old house in Delmar, where these two couples and another couple planned to live. The bride from Louisiana had blue eyes, light brown hair, and stood 5' 4" tall. She wore a navy street length dress with a white lace collar.

After the war, the Ainsworths moved to Jackson, where he worked for Mississippi Power and Light from 1946 until shortly before his death, of leukemia, in 1967.

Katie loves babies, and spends a lot of time with them in the nursery at her church, Broadmoor, Jackson. Her husband loved children, too, and one of his dreams was that Broadmoor would have a nursery and day care center. When the church did construct a children's building, they named it for him, the D. W. Ainsworth Building.

Her oldest daughter, Janet, now lives in Dekalb, Ill. This fall she will be teaching at Northern Illinois University and continuing to take courses to finish her doctorate in physical education curriculum. She formerly taught at LaGrange College, LaGrange, Ga., near my sister's home, and when my niece, Luann, was a student at LaGrange College, Janet was her teacher for a course or two.

The second daughter, Phyllis, grew up and married Woody Toler. They and their seven-year-old Kate, her grandmother's namesake, live in Jackson. On June 8, Katie and Kate plan to visit Janet. Phyllis is expecting another baby in August, so then Katie will have plenty of time to rock her — or him.

And she loves old things. Her Reader's Digest collection is complete, from 1950 to the present. Too, she had many old Life magazines. Her birthday gift to Phyllis this year was a Reader's Digest, published the month she was born.

She loves old furniture, not necessarily antiques, but pieces with sentimental value. Her mother gave her an old dresser that is a part of her bedroom decor. And she has acquired an ornate iron bedstead that she plans to redo now that she will have time. Too, she collects old coins.

When the WMU staff members took her out to lunch last Friday they gave her a stamp album, because she has begun a stamp collection. Also they gave her tapes of Psalms and Proverbs. (Her favorite scripture is Romans 8:28.) A party is to be held in her honor in the WMU Department on May 31.

On the wall near her desk hangs a needlepoint motto that Janet did: "Ask God's blessings on your work, but do not also ask him to do it."

Marjean Patterson, state WMU director and Katie's boss, said of her, "She is always courteous, pleasant, helpful, and kind. She's a good front desk person, good in public relations, and is very efficient in her work. We are going to miss her." (Me, too, Katie. I love you!)



Katie Ainsworth has been WMU receptionist for 15 years.

Three in Baptist family said killed by contras

SOMOTILLO, NICARAGUA (BP) — Contra guerrilla fighters attacked an isolated house in northern Nicaragua early May 5, killing three members of a Baptist family and wounding several others, according to Baptist sources in Managua.

Baptist leaders traveled May 13 to Somotillo, just south of the Honduran border in Chinandega Department, to participate in a memorial service at the Baptist Church of Somotillo, where most of the murdered family regularly attended.

Paula Librada Espinales, mother of the family, told Baptists the attack began just after midnight when a smoke bomb was lobbed at her family's house, located less than two miles south of the border. Then shooting began. Her 32-year-old son, Samuel Lainez Espinales, fell dead with a bullet in the back.

A small bomb or grenade landed on the roof and exploded, she said, killing her son-in-law, Santos Ramon, 16, and fatally wounding her nine-year-old daughter, Maria. The child died an

hour or so later. Two other children were slightly wounded by shrapnel, and the woman's husband, who was taking cover, was seriously injured.

When the shooting stopped, a group of armed men stormed the house. Twice they shot the lifeless body of Santos Ramon, according to Mrs. Espinales, and they beat another 14-year-old son, accusing him of being a government soldier because he wore green pants that looked like army fatigues. The men repeatedly asked for guns and searched the house. Finding no weapons, they left. Distant neighbors who heard the gunfire arrived several hours later.

ABTS Commission reaffirms role in missions

NASHVILLE, Tenn. (BP) — The Southern Baptist Commission on the American Baptist Theological Seminary reaffirmed its stance as a missions outreach of the Southern Baptist Convention during its annual meeting in Nashville.

Commission members adopted a 1985-86 budget of \$283,650, an increase of 2.7 percent from the previous year.

The budget will provide 140 scholarships of \$1,000 each to students attending American Baptist College of the American Baptist Theological Seminary, a black Bible school co-sponsored by the SBC and the National Baptist Convention, U.S.A., Inc.

Students receiving the SBC scholarships must be committed to a church-related vocation in a National Baptist church and be recommended by their church and pastor, according to general guidelines established by the commission in 1979 when the scholarship program began.

Rumors persist; P & G to change logo

NEW YORK (RNS) — After trying unsuccessfully to counteract Satanist rumors for four years, the Procter & Gamble Company has decided to drop the moon-and-stars trademark from its product packages.

But the company said the logotype will remain on its letterheads and on its corporate headquarters in Cincinnati.

Since the rumors began in 1981, Procter & Gamble has answered 100,000 inquiries on rumors that the century-old logo is somehow related to devil worship. Recently, the rumors began spreading through the New York-New Jersey-Philadelphia area.

Only a week before deciding to drop the trademark, the company announced that it had hired two private investigative agencies to try to track down the source of the rumors. In 1982, Procter & Gamble filed libel suits against six people accused of spreading the rumors. The suits were settled out of court and the number of queries on the rumors dropped by about half.

Carol Taylor, a spokesperson for Procter & Gamble, said that defending the company from the rumors had cost "in the hundreds of thousands of dollars." The company has also suffered a \$60 million drop in profits so far this year.



No. 4 in a series of 10

Baptist "heresy"

Over 2,000 Southern Baptist churches have less than 50 members. Over 4,500 churches have a membership of 50 to 99. And over 4,600 congregations number only 100 to 150 members. True, Southern Baptists have some big churches — 236 with over 3,000 members. But the smaller churches are in the majority. Cecil Ray of Raleigh, N.C., is a soft-spoken man with years of Baptist leadership in Texas and North Carolina churches. Out of his experiences, Ray has pinpointed a common "heresy." That heresy, he warns, is "that little churches can't do this or that."

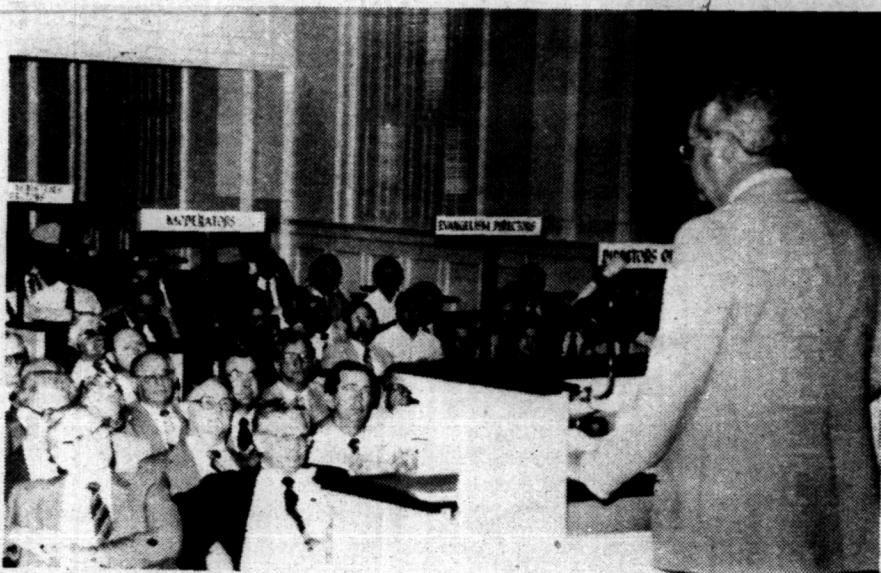
"We can't have a music program; we're too small. We can't send our workers to Ridgecrest; we're too little. We can't afford to build — our budget's too small. We don't have enough leaders to conduct a vacation Bible school this year." And on and on. But that's heresy!

We often use the same excuses as individuals: "I don't have the education. My time's limited. My salary's too small. I prefer to be a follower. I'm afraid I'd fail. My voice is weak. I don't know anyone." All of us — individuals as well as churches — would be miles ahead if we shook off this "heresy." Big dreams, big vision, big faith — these count more than size and statistics.

That's a nice feature about Planned Growth in Giving, a Southern Baptist emphasis that spans the years 1985 to 2,000 A.D. Any church — regardless of size or location — can benefit. Numerical bigness has nothing to do with it. Bold bigness is what matters. Don't miss it in your church. Your state stewardship director has more details.

PLANNED GROWTH IN GIVING

"Bigger than a slogan — more than a program"



Association officers study program plans

In photo at left, Convention Board Program Director Chester Vaughn addresses associational officers in their annual interpretation meeting at Alta Woods Church, Jackson. The meeting introduces to all officers of each association in the state the suggested program plans for the upcoming church year. In photo below, Jones County Director of Missions Maurice Flowers leads a discussion for the associational moderators. Flowers defined the association as "a self-governing fellowship of autonomous churches sharing a common faith and active on mission in their setting." He said that the association is the only level of Baptist cooperation which allows for exclusion on a basis of faith and practice. There ensued a lively discussion of the role of messenger to association meetings and to the Southern Baptist Convention. Some believed that messengers could be instructed by their churches on how to vote. Flowers noted that "it's important that we have freedom to be under the leadership of the Holy Spirit to make a decision." A total of 450 representing 14 groups of associational officers attended the meeting.



Midwestern luncheon set

KANSAS CITY, Mo. — Tickets may now be ordered for the 1985 Midwestern Seminary National Alumni Association Annual Luncheon to be held June 12 during the 128th session of the Southern Baptist Convention in Dallas.

The Wednesday event with the theme "Celebrating our Heritage," will begin at 12:45 p.m. at the Grenelefe Hotel, 1011 S. Akard, two blocks south of the Dallas Convention Center where the SBC will meet.

Tickets for the luncheon are \$8.50 if ordered by mail before June 7. Tickets purchased at the Seminary exhibit during the SBC will be \$10 each. Tickets may be ordered by sending a check or money order to: The Alumni Office, Midwestern Baptist Theological Seminary, 5001 N. Oak St. Trafficway, Kansas City, Mo. 64118. Checks should be made payable to Midwestern Baptist Theological Seminary.

Integrity, rules are key to registration

By Dan Martin

DALLAS (BP) — "The integrity of the registration and balloting process at the 1985 annual meeting of the Southern Baptist Convention depends on the integrity of the local church," said Lee Porter, SBC registration secretary.

Porter noted the registration process has been "tightened up" across the past several years, particularly as controversy has intensified. "Because feelings are so intense on both sides, it is absolutely essential the registration and balloting process be without question," he said.

As in the past, he added, the local church is the key. "It is the responsibility of each local church to see they follow the provisions of the convention constitution in selecting their messengers and in making sure the messengers are properly certified," he said.

"At the convention," Porter said, "we want to certify every messenger from every church who follows proper procedure. The church needs to understand the importance of electing 'messengers'. In Southern Baptist life, we elect 'messengers' and not 'delegates'. They come to the conven-

tion, hear the discussions and then, as best they know how, follow the leadership of the Lord in every vote."

Porter said every church "which is in friendly cooperation with this convention and is sympathetic with its purposes and work and has during the fiscal year preceding been a bonafide contributor to the Convention's work" is entitled to one messenger.

One additional messenger is allowed for every 250 members or for each \$250 paid to the work of the convention. "No church is entitled to more than 10 messengers," Porter said.

Porter pointed out two additional factors which have caused some confusion in the past:

— "There is no provision for alternates, and alternates should not register. The constitution provides only for a maximum of 10 messengers."

— "Churches which have organized since Jan. 1, 1985, are not eligible for representation. We count the provision in the constitution concerning contribution to mean the preceding calendar year. Therefore, churches organized since Jan. 1, 1985, would have been mission churches and contributions were counted through their mother church."

He said churches should secure registration cards either from state convention or associational offices. They should be properly filled out and signed.

"The messenger should bring that card to the registration booth at the Dallas Convention Center. I would suggest messengers register as soon as possible after arriving," Porter said. "If persons are unable to secure cards, they should bring a letter from their church certifying they are messengers. If they do not have a card or letter, they will have to telephone the church and have the church send a telegram to the credentials committee at the Dallas Convention Center."

Porter added: "If messengers come with proper credentials, signed and totally filled out, they can register fairly quickly. And, we will have to do that since we are anticipating between 26,000 and 27,000 messengers, the largest convention we have ever had."

Dan Martin is Baptist Press news editor.

SBC launches training for million witnesses

(Continued from page 3)
(10) because "it can revolutionize our convention and churches."

Observing that Southern Baptists aren't doing evangelism very effectively, Piland pointed out it took an average of 34 Southern Baptists an entire year to win just one person to Christ, and there were 6,385 churches which did not baptize any new converts last year.

Almost 200,000 of the 372,000 baptisms last year were children (ages six to 17) of Baptist parents, representing what Piland called "biological growth." Another 55,000 were persons of other denominations, most of whom were already Christians, who joined SBC churches, he said.

Howard Ramsey, director of the personal evangelism department of the SBC Home Mission Board, predicted 1986 would be the highest year in baptisms in the denomination's history as a result of the effort

to train a million Sunday School workers in evangelism and the "Good News America: God Loves You" simultaneous revivals in 1986.

The plan outlined during the joint meeting calls for SBC churches to begin a six-week series of training sessions on Jan. 19, 1986, during the Sunday evening church training hour.

Each year for five years, Southern Baptists would seek to train 200,000 Sunday School workers. Last year, about 156,000 Sunday School workers received training in evangelism, according to Tom Lee, general field services consultant for the Sunday School department.

Lee announced plans to hold annual nation-wide training conferences in the spring of each year called "Metro Sunday School Witness Training Clinics" sponsored jointly by the three programs of work in the two agencies.

Jim Newton writes for the Home Mission Board.

"Good News, America, God loves you!"

(Continued from page 3)
In addition, copies of the Gospel of John or book of Romans are available in English (KJV or NAS) or Spanish for six cents per copy.

Harris said the Home Mission board had made special arrangements with the American Bible Society to make available 100,000 copies of the Gospel of John in 10 other languages: Arabic, Chinese, French, Cambodian, Haitian, Japanese, Korean, Polish, Vietnamese, and Laotian, at a cost of 30 cents per copy. The entire Korean New Testament is also available from the ABS for 47 cents each.

The church training department of the Sunday School Board is producing a new equipping center module providing a resource kit with all

materials necessary for training one million Sunday school workers in evangelism. The "module" (resource kit) will be ready for use after Witness Commitment Sunday Jan. 12, 1986, for a six-week study during the Sunday night church training hour. Cost of the module, which includes 22 items, will be \$25.50.

Every association has been encouraged to conduct a regional training rally for the simultaneous revivals in January or February, 1986, said Harris.

The Home Mission Board and Sunday School Board jointly produced a "Pastor/Church Revival Preparation Manual" which outlines detailed plans for preparing for the simultaneous revivals in the spring. Dates for the simultaneous revivals are March 16-April 27, 1986.

Disaster van to help open Tenn-Tom

(Continued from page 3)
midstream of the waterway Saturday at 9:30 a.m. There will be a fireworks display that evening.

Mississippi Baptist activities

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Resolutions chair is 1985 "hot seat"

DALLAS (BP) — "I hope the resolutions committee can be a catalyst that would in some way bring the convention together in a spirit of harmony," said Larry Lewis, chairman of the resolutions committee for the 1985 annual meeting of the Southern Baptist Convention.

Lewis, president of Hannibal-LaGrange College in Hannibal, Mo., added: "If there is a hot seat in the convention, I know I am going to be sitting on it."

In recent years, the work of the resolutions committee has increased dramatically, both in volume and volatile issues. Preliminary indications are that the 1985 convention should see a record number of resolutions on issues ranging from women's ordination to depoliticization of the SBC to support/censure of the six SBC seminaries.

In the less than two weeks since Lewis' appointment as chairman of the committee was announced, some 15 to 20 resolutions have been received at his office at the Missouri Baptist Convention-related school. An additional six proposed resolutions have been received at the Executive Committee offices in Nashville, Tenn.

Under newly adopted SBC by-laws, persons who plan to present resolutions at the convention are requested to submit copies of the proposed resolutions to the committee 30 days in advance of the annual meeting "in order to make possible more thorough consideration and to expedite the committee's work."

The 1985 resolutions committee will not have a May meeting, as have the previous two committees. The meeting was to allow the committee to organize and to study proposed resolutions before the convention session.

A meeting was not possible this year, according to McDonough, because of time schedules. However, the committee will meet prior to the convening of the 1985 annual meeting, he said.

Lewis said each resolution which is submitted in advance "will be copied and put in the hands of each member of the committee. Then, when we meet, we will carefully and prayerfully consider each resolution which has been submitted."

Persons who wish to submit resolutions in advance should send them to Lewis, c/o the SBC Executive Committee, 901 Commerce No. 750, Nashville, Tenn. 37203.

McDonough cautioned that even though resolutions are submitted to the convention prior to the annual session, they still must be presented by a registered messenger after the convention has started.

The procedure, now part of the SBC by-laws, for introducing a resolution will be the same as that followed in the past two years. Messengers will submit resolutions to a special table near the podium and manned by one of the SBC officers. One of the parliamentarians also will be present to assist messengers to determine whether the proposal is a motion or a resolution.

The by-laws ask that the resolutions "be typewritten, if practicable, titled

and dated, with the names and addresses" of persons proposing them.

After they are introduced, the resolutions are referred to the committee, which is charged "to prepare and submit . . . resolutions which the committee deems appropriate for adoption, and to report on all matters submitted to it . . ."

Both SBC President Charles Stanley and Lewis say they believe issues which have been spoken to in resolutions during the past several years would not be addressed again.

Lewis said he believes "the convention has spoken pretty explicitly on many issues and taken good solid positions. I really do not see any need to bring those issues up again and initiate more resolutions on them. If we think a position taken before is adequate, a reaffirmation of a previous action might keep us from being embroiled in a lot of unnecessary controversy."

He mentioned abortion, doctrinal integrity, and the women's ordination issue as issues adequately spoken to in past conventions.

He did note, however, he believes the 1984 resolution on women's ordination "needs something. I am not sure what, but it seems to need a rewrite or some clarification. I was not pleased with the writing of the 1984 resolution. It seems to bring in speculative and theological theological positions."

He mentioned specifically a section which says "woman was first in the Edenic fall" as part of its rationale against women's ordination.

"While I agree with the basic sense of the resolution, that remark about the Edenic fall is a questionable theological proposition that has been very offensive to many people. I also believe any resolution like that should emphasize the autonomy of the local church and say such a resolution expresses a consensus rather than seeking to mandate or instruct the churches."

Names in the News

Richard Thomas Sellers was ordained to the gospel ministry, April 21, by Merigold Church. Sellers, a native of Sulphur Springs, Texas, moved to the church from New Orleans Seminary. James Street preached the ordination sermon; Bill Jenkins delivered the charge to the candidate, and Zeb



Brister gave the charge to the church. The ordination prayer was given by Billy Cochran, deacon. F. C. Manning, chairman of deacons, made the presentation of a Certificate of Ordination and a gift of a Bible.

Trinity Church, Biloxi, has licensed Ken Seabough to the gospel ministry.

Gordon Bass, was ordained as a deacon of Bellevue, (Lamar) on March 31. James Yates, former pastor, delivered the ordination message.



Temple, Hattiesburg, breaks ground

Temple Church, Hattiesburg broke ground, May 12, for a \$1.5 million education and music building. Mother's Day morning the women of the church were given orchids. At the end of the morning service, M. L. Trussell, Building Committee Chairman, brought the motion to accept the bid of Mac's Construction Company. The church unanimously approved the motion.

Following the service, the church body met in the area designated for the new building. The instrumental ensemble led by Michelle Martin played "Lead On, O King Eternal." The pastor, Harry L. Lucenay, led in prayer. Then the pastor brought a brief word. The Building Committee chairman, the pastor, the Building Fund Committee chairman, and the chairman of deacons participated in the actual groundbreaking.

James A. Watson let the people in the chorus, "Then Sings My Soul." Left to Right: James H. McMahon, president of Mac's Construction; Warren McCleskey, architect; Lynn McMahan, chairman, Build-in-Faith Committee; Harry L. Lucenay, pastor; W. L. Runnels, chairman of deacons; and M. L. Trussell, chairman of Building Committee.

State Baptists invited to make nominations

Persons interested in making a nomination to Mississippi Baptist Convention boards, commissions, and agencies are invited to do so by writing the chairman, Committee on Nominations, care of the executive secretary's office, Mississippi Baptist Convention Board, Box 530, Jackson, Miss., 39205.

Members of the Committee on Nominations choose nominees for the convention board, the Education Commission, Historical Commission, trustees of the institutions of the convention, the Ministerial Education board, the Baptist Foundation, and

any other group referred to it by the convention.

These nominees are then elected by messengers to the Mississippi Baptist Convention in November.

A nomination form is available from the executive secretary's office which asks for general information on the capabilities and eligibility for the person nominated.

Current members of the Committee on Nominations are Charles Stubblefield, Tommy Arinder, Leon Young, and Clark McMurray. Bill Hardy, who was named chairman, has moved and is no longer on the committee.

Council pays tribute to Pace

The Executive Board of the Yocona Area Council, Boy Scouts of America, has adopted a resolution in tribute to the late Clyde Pace, who had been a member of this board for many years. In recognition of his work in the Council, which covers a 12-county area, Pace was in 1973 awarded the Silver Beaver, highest award given by the Council.

Pace, who was a deacon and had been Sunday School director at First Baptist Church, Coffeeville, died Feb. 8, after a long illness. A graduate of Mississippi State University, he moved to Coffeeville in 1949 from Winona and was head of the ASCS office from that time until he resigned for health reasons in 1980. In 1966, the Yalobusha County office of ASCS was recognized as the outstanding county office in the nation. As head of the ASCS, Pace also served as president of the Mississippi Association of County Employees.

Mid-America grants degrees to twelve from Mississippi

Of 50 May 1985 graduates of Mid-America Seminary in Memphis, Tenn., 12 have Mississippi connections.

James Ray Nalls received the doctor of theology degree. From Macon, Ga., he is pastor of Hickory Grove Church, Coldwater.

Those earning master of divinity degrees included Paul Todd Bowen, Okolona, pastor of Mt. Olive Church, Okolona; Kevin Wayne Clayton, pastor of Calvary Church, Horn Lake (he was graduated cum laude); Russell Pepper Dill, from Memphis, pastor of Paynes Church, Charleston; James Vernon Harris, of Mendenhall, minister of music at Lamar Heights Church, Memphis; Johnny Glenn Hutchison from Monroe, La., pastor of Duck Hill Church; and Michael Pickle of Kosciusko, minister of youth at Briarcrest Church, Memphis.

Master of arts in religion and education degree recipients were Andrew Wallis Barton (whose parents now live in Tulsa, Okla.); Claudia Tenney Brown, from Jackson (she was graduated magna cum laude); Talmadge Ray Kirk of Iuka, minister of music and youth at Second Church, Marion, Ill.; Rodney Eric Poovey of Gadsden, Ala., youth and education director, First Church, Booneville.

A diploma of theology was awarded to James Michael Kitchens, from Senath, Mo., pastor of North Batesville Church, Batesville.

French Baptists open church

CLERMONT-FERRAND, France — The only Baptist congregation in the capital of the Auvergne region of France opened its new facilities on March 10. The group, a post of the French Baptist Federation's Home Mission, has met since its founding in February 1984 in a second-floor office.

John and Sarah Perkins of Mississippi serve as pastor and wife in the pioneer evangelism effort.

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FMB votes to affirm Parks, cooperate with SBC officers

By Robert O'Brien

RICHMOND, Va. (BP) — Foreign Mission Board trustees resolved with only one dissenting vote at their May meeting to affirm the leadership of FMB President R. Keith Parks and the right of the board's trustees and staff to speak as individuals.

But they also voted 29 to 19 in a separate action to table a second resolution which would have affirmed Southern Baptist Convention President Charles Stanley by name "for his commitment to leadership as president of the SBC" and pledged him prayer support.

The first resolution followed the FMB president's public statement a month earlier opposing Stanley's reelection as SBC president because he felt it would negatively affect Southern Baptists' cooperative approach to missions. The statement has caused widespread reaction, pro and con. Parks said two-thirds of more than 300 personal calls and letters favor his stand.

The resolution affirmed Parks' "calling, leadership, and total commitment to the cause of missions," but it also said the board will "continue working cooperatively with all elected convention officers" and pointed out personal views don't reflect official board action.

Trustees seemed to feel the first resolution sufficiently covered their intention to cooperate with all elected SBC officers. In tabling the motion on Stanley, they declined to deal with an action which would list any of those officers by name.

Additionally, they commended the FMB staff, president, and missionaries for "their commitment to the priority of evangelism that results in churches."

They also encouraged "all Southern Baptists to thank God for his providence in calling and preparing a great missionary force for serving in 106 countries."

Ron Herrod, trustee from Louisiana who made the motion to affirm Stanley by name, said the board shouldn't affirm Parks by name

unless they did the same for Stanley, who serves as an ex officio FMB trustee by virtue of his SBC presidency.

Mary Strauss, trustee from Maryland, supporting the motion to table Herrod's resolution, said, "There's a big difference between our affirmation of Dr. Parks as president of the board and a motion which, let's not be naive, could be misconstrued as an affirmation of the reelection of Dr. Stanley. Dr. Parks isn't running for reelection. Dr. Stanley is. We will continue to work with all convention officers. That means Dr. Stanley also."

Parks had issued a statement on April 19, urging election of convention officers who support both the Bible and the SBC's cooperative convention approach to missions. Parks, responding to a reporter's question, agreed his statement meant he opposed Stanley's reelection to the SBC presidency in Dallas in June.

Parks' April 19 statement outlined a number of factors in the current SBC controversy which he said would "undermine and destroy the mission force that has characterized Southern Baptists."

The FMB president told board members at the May meeting he disagrees more with the model of missions Stanley's church (First Baptist, Atlanta) presents to the convention than with his "minimal support of the SBC Cooperative Program." That model, Parks said, emphasizes heavy support of non-Southern Baptist causes and independent missionaries financed directly by the church outside the SBC cooperative approach.

"I believe this type of model will erode and compete with the present model we follow as a convention," Parks said.

Parks and board chairman Cushing called a special two-hour session on the first day of the three-day board meeting to allow Parks to explain his reasons for speaking out and to allow board members to react.

A sizable minority of trustees seem-

ed to disagree more with Parks' decision to use Stanley's name publicly than with his freedom to make a general statement of his views.

The two-hour session resulted in Cushings appointing a seven-person committee to bring a resolution to the final business session of the May meeting. The committee, comprised almost equally of people representing moderate and fundamentalist points of view in the current SBC inerrancy crisis, unanimously brought back the resolution passed by the board.

Parks reiterated his personal conviction during the two-hour session that the Bible is the "authoritative, inspired Word of God," and expressed chagrin that some have charged him with "liberalism" simply because he spoke his views on dangers to missions.

"We live or die on trust," said Parks. "Trust is a fragile flower. Once it's crushed, I'm not sure it can be revived. Growing suspicion of (SBC) agencies, agency heads, the cooperative way, and missionaries is moving us along the path toward erosion."

O'Brien writes for the foreign mission board.

Homecomings

White Bluff (Marion): homecoming, June 2; Sunday School, 10:00 a.m.; Worship, 11:00; lunch served at noon on church grounds; afternoon services will consist of singing, fellowship, and church history. Marvin Graham, pastor.

Mt. Zion (Lincoln): homecoming, June 2; regular morning worship services; lunch, fellowship hall; afternoon business session and memorial service of Mt. Zion cemetery association; no evening service; Wayne Kimbrough, pastor.

Chester (Choctaw): homecoming, June 2, worship service, 11 a.m.; J. R. Powell, West Point, will bring message; lunch served, noon; The Harmony Quartet in concert, afternoon.

College Hill, Vardaman: June 1 and 2; "Centennial Celebration"; there will be fellowship at the old Ferguson house, June 1 from 4:00 until; June 2, morning worship services, 10:45; potluck lunch served at 12:00 in fellowship hall; afternoon services, 1:30; Sam Morgan, pastor.

Macedonia, Brookhaven: homecoming, June 2; Don Nerren, former pastor, will bring 11 a.m. message; Sunday school, 9:45 a.m.; dinner served on grounds and gospel singing is planned for afternoon service, 1:30 p.m.; Lowell Johnson, pastor.

Crooked Creek (Lawrence): homecoming, June 2; Sunday school, 10 a.m.; worship services, 11 a.m.; Larue Stevens, morning message; dinner served, fellowship hall; afternoon services, 1:30; former pastors or anyone licensed from church will have opportunity to speak; Heaven Bound Singers, special music; Ray Hodges, pastor.

First, State Line (Wayne): homecoming; June 2; services begin at 10 a.m.; Roy Garrison, former pastor will bring the 11 a.m. message; present and former members will bring special music; covered dish dinner to follow services; Danny W. Rogers, pastor.

Antioch Church, (Simpson): homecoming; June 2; former pastor, Bobby Jones, guest speaker at the morning service; dinner on the grounds; Dear Family Singers, singing in the afternoon service; funds received will be used for the upkeep of the cemetery; Robert E. Walker, pastor.

Center Hill, Hamilton: Decoration Day, June 2; morning service at 11 with Herbert Redd, former pastor, preaching; lunch served in the gym; singing in the afternoon, emceed by Marvin Taylor; Don Herren, pastor.

Wade Church, Wade (Jackson County): Old Fashions Day and homecoming; June 2; John Foresman, former pastor, to deliver the morning message at 10:30; Sunday School at 9:30; dinner on the grounds at 12; a special afternoon service at 2, with singing by present and former members; no evening service; H. A. (Junior) Wilks, pastor.

Union (Lincoln): homecoming, June 9; worship service, 11 a.m.; dinner on ground; singing and fellowship, afternoon; no night service; Greg Johnston, pastor.

Progress (Pike): homecoming, June 2; Clifton Williams, morning message, 11:00; afternoon service, 1:00; Roger and Denice Banes providing music; lunch in the fellowship hall at noon; Billy Ray Simmons, pastor.

Liberty, (Carroll): homecoming, June 2; 10:45 a.m.; guest speaker, J. B. Costilow, Clarke College, Union; dinner on grounds, noon; 1:15, gospel singing by the Dixie Harmony Boys of Coila; Harry Sartain, Jr., pastor.

Bowlin, (Attala): homecoming, June 9; Sunday school, 9:45 a.m.; worship service, 11 a.m.; dinner on ground; no night service; Johnny Parks, pastor.

Devotional

A birthday we shouldn't forget

By John Thomason

When the day of Pentecost had come . . . they were all filled with the Holy Spirit (Acts 2:1,4).

Four Sundays ago, the congregation I serve celebrated its 18th birthday. In terms of our own church life-span, we are mere teenagers — still sporting peach fuzz, growing pains, and the unspoken yearnings of youth. But in the perspective of the ages, we are many generations old. The church to which we ultimately belong — the church universal — had its birthday 19½ centuries ago on the day called Pentecost.

As a Jewish festival, Pentecost came at harvest-time, seven weeks after the Passover. It was also associated with the giving of the Law of Moses, which helped to unify the twelve tribes of Israel into a single nation. The early church associated Pentecost with the giving of the Holy Spirit. This, too, was a unifying event.

The Spirit enabled strangers gathered in Jerusalem to communicate with one another as if they spoke in a common tongue. Likewise, the Christian Pentecost was a time of reaping, the first great ingathering of the church. On the Christian calendar, Pentecost occurs seven weeks after Easter, in keeping with the chronology of the Old and New Testaments.

Consult your calendar. Last Sunday, we celebrated our "other" birthday. Or did we?

Have you ever forgotten the birthday of someone special? Probably. Have you ever forgotten your own birthday? Probably not! What an irony that many churches allow Pentecost to pass, year after year, without a hint of awareness and recognition. Christians would never forget to celebrate the birth of Someone special — the Christ of Christmas. Why is it so important to mark the birth of the church at Pentecost?

The new Israel, like the old Israel, has been sustained and revived by its memory of God's mighty acts. Ours is a "recital theology." By reciting the story of Pentecost, we not only remember; we are reborn. When we light the candles on our own cake, the fire of the Holy Spirit is ignited anew in our hearts. The Spirit is the source of our power to persevere, our ability to communicate, our unity in the faith; indeed, it is the very source of our being. Without the Spirit, we are "no people;" with the Spirit, we are "God's people." Lest we forget, the church received the Spirit — and the gift of life — at Pentecost.

Did we forget our own birthday this year? If so, we can mark our calendars for the coming year, and claim the Spirit's power in the meantime.

Thomason is pastor, Northminster, Jackson.



Thomason

Revival Dates

Ted, (Smith): June 2-7; Sunday services, 11:00 a.m. and 1:30 p.m.; dinner served at the church; services nightly, Mon.-Fri., 7:30 p.m.; evangelist, Maurice Flowers, director of missions, Jones Ass'n; singer and pianist, father and daughter team from Mize, Bily and Lisa Thames; John E. Barrow, pastor.

White Sands, Poplarville: June 2-5; Sunday, 11 a.m., nightly services, 7 p.m.; covered dish Sunday after service; Bob Simmons, New Orleans Seminary, preaching; J. D. Batson, First, Poplarville, music.

The first lesson to learn in the art of self-defense is when to keep your glasses on. — The Milton (Canada) Canadian Champion

Bethlehem Church, Pinola: June 2-5; Sunday at 11 a.m. followed by lunch in the fellowship hall; during the week at 7 p.m.; Jerome McLendon, pastor, to bring the messages.

Spring Hill (Copiah): June 9-12; Sunday service 11 a.m.; lunch served at church; afternoon song service; no night service; Mon. - Wed., 7 p.m.; Emery May, pastor, New Zion, guest evangelist; Hubert Greer, Brookhaven, music evangelist; Charles King, pastor.

Gillsburg, Osyka: June 2-7; services, 10 a.m. and 7:30 p.m.; Odus Jackson, Gloster, full time evangelist; James Potts, East Fork Church, East Fork, La., music director; Tom Killgore, pastor.

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(Continued from page 2)

CPA, had had no help for three months; and in the interim he had also been to Peru and Ecuador to audit books for their mission. In an office that does the work dealing with the work of 61 career missionaries, three volunteers, and three journeymen, there is never a dull moment nor an idle one!! We did not have to look for work; we found it there very handy. At first I THOUGHT THAT THE LORD HAD MADE A MISTAKE WHEN I SAT DOWN TO THAT FANCY TYPEWRITER WITH THOSE SPANISH SYMBOLS — I hardly spoke a word of Spanish!! I had a frustrating first few days and felt like giving up but the Lord directed my fingers and I finally (almost) conquered the thing. Now, if I could have just taught the people who called in Spanish to wait a moment and not hang up, it would have been better. Suffice it to say, many funny and interesting things happened; for many were not prepared for a southern Mississippi lass to answer the phone in Caracas!!

Wilburn and Betty had asked me to take an "out of hand" Sunday School class; and, being the retired school teacher that I am, I agreed. It was my best assignment. I LOVED EVERY MINUTE OF IT AND MY KIDS WERE WONDERFUL. I did not want to leave them — they made me feel the same way. Therefore, the first Sunday was a new experience with my class, singing in the small choir, and taking part in the general church services. Sunday afternoon found me helping Betty with the music of the Chinese congregation and filling in for the three and four year old's teacher. At five o'clock it was choir practice, and at six Bible study for the English-speaking people. Sunday was a full day.

On Tuesday, Oct. 9, Wilburn Hoglen suffered a massive heart attack, was hospitalized, and lingered between life and death for days — Betty could not come home at all. It was determined after three weeks that Wilburn would be sent to the states for possible heart surgery; and I was asked to forego my apartment and remain in the house with Fifi, the 13 year-old poodle, and try to take care of things for the Hoglens and the church people. I agreed, after much prayer and thought — knowing I was in a strange land, strange folk, not driving yet, knowing nothing about the city of nearly four million and how to get around even to buy groceries. I soon learned a great deal. I had let myself in for a fairly awesome task of locking, unlocking, turning off alarms, answering queries as to Wilburn's health, etc. During my time there besides functioning in their place everywhere except preaching (which I did for the Chinese one Sunday when the minister did not show — through an interpreter, of course). I had a group of 32 from Tennessee, executive meetings of the mission, MasterLife groups, Thanksgiving dinner for 74, Christmas Eve dinner for 25 of the missionaries, and New Year's party for the church group. This is only a partial listing of what became the busiest time of my life, I believe.

On the afternoon which the minister did not show up, Wing Chen, the Chinese lady who coordinated their

worship, got me so frustrated and she was so upset that I went in to play and had played almost through the first hymn when I noticed that I had on my red, white, and blue apron. I pulled it off, slipped it behind the piano, and got up "to preach." Really, I just gave my testimony and told them something of my life and teaching experiences.

I felt many nights that my strength was depleted and that I could not open a locked door, take out garbage, greet a person, answer the phone, or sing a song, much less sit through MasterLife. God gave me the "push"; and, without exception, I received a greater blessing than ANY ONE THAT I GAVE. I would not trade my experience for anything; for I felt that I was needed, wanted, and greatly appreciated, especially by my church groups who thought I was going the second mile. My life is richer, fuller, and my heart has more music in it than I ever dreamed at this point. I loved "my people." The Chinese were the most gracious, loving, kind, and generous people with whom I have ever dealt. I learned so much from them, and to think that at first I resented having to give up all Sunday afternoon to be with them. Their music program which we worked up was worth a "million." (I even learned enough Chinese to sing a chorus in their Christmas program.)

We had used nationals, missionaries, and lay people to preach during this time; and it was a welcomed sight to see Maureen and John McTyre, retired missionaries to Chile, come the last of January to take up the "cross" to minister to these dear people for three months. I had enough time in which to get them oriented to the locks, grocery, post office, and Fifi's idiosyncrasies before I departed on Feb. 18.

I did get to make one trip to Puerto Ordaz for two days with our missionary, Mike Glenn, and also missionary Jim McDonald. They took me on a 12 hour tour of all our mission points and national missions in this area. It was enlightening, and much good work is being done there.

It was four and one-half short months — short because they were busy ones and fruitful ones. I shall never be the same as so many of our missionaries touched my life, and there were so many others whom I grew to love while serving there. Especially will I remember Luis, my young Venezuelan friend who became a Christian, and was baptized just a short time ago. He helped me to see some of the countryside on Saturdays and showed me many lovely spots during the Christmas season. It could have been very lonely away from family and homeland — instead it was one of vivid remembrances. I was "showered" with dinners, gifts, and notes as I left. I did not have silver and gold to give them, but I left part of my heart, and I have the other part full of memories of wonderful people. Such as I have, give I unto thee.

I cannot wait for the next adventure in the service of my Lord.

Jean Hillman Allgood is a retired school teacher from Gulfport.



First Church, Kosciusko had Acteen Studiact and GA Recognition Service May 8. GAs, left to right, (front row) are Melyn Prewett, Haley Heilbronner, Allison King, Kimberly Wiggers, Mary Margaret Kinney, Renae Rone, Kellye Garner, Cambre Abercrombie, Melanie Burnham, Jackie Frost, Meredith Oliver, Tamara Canty, Carrie Bryant, Amanda Weaver, Amy Crowe, Amanda Williams, (second row) Lisa Vanderford, Angela Price, Elizabeth Weaver, Tamara Simpson, Renee Dorrell, Brandi Hanson, Rachel Ballard, Carrie Carron, Susan West, Amy Loftin, Shonna Harvey, Cassandra Rutledge, Acteens, (third row) Julie Burnham, Christie Autry, Amanda Price, Sandra Gooden, and Mary Helen Rigby. L. Edward Gandy, pastor.

Just for the Record



Easthaven, Brookhaven, recently held its GA recognition service. Girls participating are: front row (l to r) Heather Morris, Dara Callender, Emily Reid, Laurie Walker, Erin Edwards, Stacey Walker, Lacey Walker; Back row (l to r) Martha Smith, Deanna Joyce, Melanie Callender, Layla Edwards, Pam Eubanks, Charlotte Watts, Shanna Williamson, Stephanie Price, Michelle Smith, Julie Hoggatt, Cindy Eubanks.

Ridgecrest staffers of the early 1950s are invited to a staff reunion during the SBC in Dallas, on Wednesday, June 12, at 5 p.m. at the Grenelefe Hotel (Skyview Cafe), 1011 South Akard. The hotel is within walking distance of the Convention Center. Among planners of the event are Joy Morgan Davis, Charlene Campbell Lawrence, Paul Talmadge, and Estelle Slater.

Southside, Lucedale, held a Laborers in the Harvest witnessing seminar, May 12-15. The seminar was led by L. C. and Helen Bryant of Warren, Ark. L. C. Bryant, a deacon in First Church, Warren, is the president of the Laborers in the Harvest, Inc. Bryant, retired, is available to lead laymen's revivals or serve as conference speaker. Nine professions of faith reported as a result of the seminar.

Teen Bible out

NASHVILLE, Tenn. (EP) — Interviews and surveys of 60,000 young people regarding problems and concerns they face today have been used in preparing a new study Bible for youth.

The Transformer, published in the New King James Version by Thomas Nelson Publishers, provides biblical answers to teen problems with feature articles, 100 commentaries, and introductions to each book of the Bible. Key verses are identified and illustrated with photos. The Transformer contains more supplementary material than any other youth Bible.

Missionary News

Jerry D. and Joyce Spires, missionaries to Malawi since 1977, resigned from missionary service effective April 30. They served in Blantyre, Malawi, where he was business manager and treasurer for the Baptist mission and she was a church and home worker. He was born in Gould, Ark., and lived in several Arkansas and Texas towns. She grew up in Rankin County. They may be addressed at 105 Melrose Dr., Jackson, Miss. 39211.

Mary Alice Ditsworth, missionary to Indonesia, has completed furlough and returned to the field (address: J1. Hegarmanah 77, Bandung 40141, Indonesia). A native of Mississippi, she was born in Lucedale and grew up in Pascagoula. She was appointed by the Foreign Mission Board in 1956.

John W. and Elizabeth Merritt, missionaries to Germany, have arrived in the States for furlough (address: 108 South 17th Ave., Hattiesburg, Miss. 39401). He is a native of Hattiesburg. She was born in Mobile, Ala., and grew up in Chicora, Miss. They were appointed by the Foreign Mission Board in 1964.

Mary Jane Anderson, Richmond, Va., has been named director of the Southern Baptist Foreign Mission Board's newly created data systems development department.



Anderson increase capability for effective mission planning.

Staff Changes

Tommy Winders of Tupelo is now serving as interim pastor of Waller-ville Church in New Albany. Winders and his wife, Diane, spent more than 14 years in the ministry of full time evangelism.

Dorman Turner has accepted the position of minister of music at Glenfield Church, New Albany. He and his wife, Jean, have a daughter, Brandi, and a son, Richey. They went to the Union County Association from Cherry Creek Church in Pontotoc County.

Richard Tillotson has been called as minister of music by White Oak Church, Magee. He began his ministry May 19. W. D. Kirk is pastor.

It is easy to dodge our responsibilities, but we cannot dodge the consequences of dodging our responsibilities. — English Digest

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Baptist Record

- Bible Book: *Jesus warns about the future*
- Uniform: *Why judgment comes*
- Life and Work: *What God expects of us*

Jesus warns about the future

By Bill R. Baker
Luke 21:5-38

The material in Luke 21, along with Matt. 24-25 and Mark 13, is usually referred to as the Olivet Discourse. Any time two or three people discuss this discourse the results will be three or four opinions. It is highly unlikely that any Sunday School class in any Mississippi Baptist church will arrive at a consensus regarding this material unless it is the consensus that there can be no consensus.

One of the paramount problems in interpreting the chapter is the fact that the discourse includes the discussion of two future happenings, the destruction of Jerusalem and the second return of Christ, and it is not always clear which statement relates to which event.

Dividing the material into three sections will prove helpful — destruction of Jerusalem (vs. 6-24); second return of Christ (vs. 25-33); and personal responsibility in light of these approaching events (vs. 34-38).

The destruction of Jerusalem (vs. 6-24). Jesus warned that the occurrence of certain events would signal the approaching destruction of Jerusalem. He said others would come claiming to be Christ (vs. 8). Josephus, the leading historian of that day, confirms this. They were also warned of wars and commotions (v.

9). War was threatened by Caligula, Claudius, and Nero. There were also commotions or disturbances such as those in Alexandria where the Jews were the special objects of persecution, and Seleucia, where at least 50,000 Jews were killed. Earthquakes, famines, and pestilences did take place prior to the fall of Jerusalem in A.D. 70. One such famine is mentioned in Acts 11:28 which must have occurred in A.D. 49.

Jesus stated that some would be put to death (v. 16). It is known that two of the apostles who put the question to Christ died violent deaths. The people were told to flee to the mountains (v. 21). Christians left Judea prior to the siege of Jerusalem and took refuge in Pella beyond Jordan. According to Jesus' prophecy (v. 24), many did fall by the edge of the sword. Josephus states that the slain in the war with the Romans totaled more than one million.

Second return of Christ (vs. 25-33). These statements of Jesus are designed to give courage and hope. When the situation appears critical in the heavens (v. 25 signs in sun, moon, stars) and critical on earth ("and upon earth distress of nations, with perplexity") the Christian must look up. When the hearts of the unredeemed are failing men for fear (v. 26), the

child of God may look with faith and hope toward the future, for Jesus is coming again (v. 27).

The use of the word "generation" in v. 32 continues to be the subject of much discussion. There are those who feel that the word refers to those living at a certain time and also to a race. In the former sense, the prophecy found fulfillment forty years later in the destruction of Jerusalem; in the latter sense, the implication is that the Jewish race will continue until the second return of Christ. This interpretation also fits the reference to the budding fig tree when taken as a symbol of the Jewish race.

Personal response (vs. 34-38). It is evident that the prophecy related to the destruction of Jerusalem was fulfilled in A.D. 70. The second prophecy related to the second return of Christ will also be fulfilled in his own time. Three admonitions in the close of the chapter should take precedence over setting dates and planning the program.

In light of the second coming of Christ, the Christian should take heed (v. 34), watch and pray (v. 36). Whatever and whenever the events, the Christian must seize the opportunity for testimony (v. 13).

Baker is pastor, First, Clinton.

What God expects of us

By James F. Yates
Micah 6:3-13

This has been referred to as one of the most significant passages in the Old Testament. Its definition of true religion in verse 8 has been called "the Magna Charta of prophetic religion."

God's case against Israel (vv. 3-5) God has a controversy with his people and it is related directly to Israel's chosenness. Her election status is the reason for her obligation to act according to God's moral requirements. He is about to bring suit and in verse 3 we have the first words of God to the court. In a tone of pathos he inquired whether he had done anything to make them so bad. Apparently even they recognized that God had done his part faithfully, so there was no response.

In verses 4 and 5 God gives a history of the case, recounting how he had redeemed these people from Egypt by working through Moses, Aaron, and Miriam, whom he raised up as leaders in the crisis of history recorded in Exodus. Balak of Moab sought to curse and destroy Israel, but his curse turned to a blessing through Balaam. At the crossing of the Jordan the Israelites were also the beneficiaries of miraculous aid. Shittim was the last encampment of the people before they entered the Promised Land. Gilgal was the first camp on the west of the Jordan. Between the two was the miracle of the crossing over dry-shod. Israel was to remember all these events in order that she might know the saving acts of the Lord and respond to them in gratitude and in obedience.

Fundamentals of religion (vv. 6-8) In these verses there are two speakers. The people speak in verses 6 and 7 while the prophet speaks for God in verse 8. The defense offered by the people is very weak. It is as though they, too, tried to appeal to history. They spoke of their public worship, their burnt offerings, even of child sacrifice. The people were making obvious reference to the fact that they did everything the law required about religion. In fact, they had become so involved in "busy," ritual religion that they had forgotten "heart" religion.

Ritual had become an end in itself and had killed the spirit. This is a constant danger in any period. It is much simpler to "do" religion than to "be" religious. The real tragedy is that many good and godly people fall into this trap. It is seldom a conscious, deliberate exercise. One gradually drifts into it and sometimes does not even realize that his faith is lifeless.

The prophet ignored the desperate attempt of the people to get a ruling

on the best kinds of sacrifices. He let them know that their questions missed the heart of the matter. There was a more excellent way to God than the way of sacrifice. God's real demands are moral and spiritual; therefore no ritual can make up for the absence of spiritual qualities. Man can be very religious without having a vital religion.

The prophet reminds the people that God has already showed them what his requirements were. No new revelations were needed. Most of us don't need a new revelation of God's will as much as we need strength to obey the revelation that we already have.

God's requirements are three. The first is "to do justice." This means setting right what is wrong and protecting the rights of the weak and defenseless members of society. The second requirement is "to love kindness." It means loyal love or faithfulness to someone to whom we are bound in a covenant relationship. Justice is going the first mile; loyal love is going the second. The third requirement is "to walk humbly with your God." This means to walk modestly, attentively, yielding our will to his will and our way to his way.

God's plea to Jerusalem (vv. 9-13) The evils of Israel are not indicated with as much vigor as in chapters 2 and 3. Special attention is given to our items: the loot of the racketeers and the use of deceptive measures, balances that did not weigh properly, and weights that were not up to standard. People who engaged in these practices were obliged to accept the consequences and could not hope to be accepted by God. Some modern equivalents to these ancient practices would be price-fixing, improper labeling, and false advertising.

The conditions described in chapter 2 and 3 and recalled here could not but lead to judgment. Whoever wrongs the poor must answer to God. Sin against helpless men and women is sin against their creator.

Yates is pastor, First, Yazoo City.

Why judgment comes

By W. Levon Moore
Amos 1:1, 2:4-8, 11-12

Amos is recognized as one of the greatest of the Old Testament prophets. The nine chapters of his book deal primarily with God's judgment upon the nations. Even the nations of Judah and Israel did not escape the burning words of judgment which came from God through Amos.

I. The call of the prophet (1:1)

The first section of the lesson passage identifies the author as "Amos, who was among the herdmen of Tekoa" (1:1). Tekoa was a town in Judah located approximately six miles south of Bethlehem. As a herdsman, Amos was a keeper of cattle as distinguished from shepherd, a keeper of sheep. He was busy with this occupation when God gave him a prophetic message.

The word Amos means "burden," perhaps because it would become his role as a prophet to bear the burden of a message of judgment. He was not trained in the school of the prophets, yet he was called of God to bear a special message of warning to the nations of that time. His prophetic messages close with promises of divine mercy. The word "prophet" means more than a foreteller of events, although there was usually an element of future prediction about the prophet's message. Primarily, the word means "forthteller." The prophet was a messenger, a proclaimer, one who was called to tell forth the message which God had given.

The life and work of Amos reveal much about the role of the Old Testament prophet. Of significant interest is the fact that God is not limited in his choice of messengers. He can call and use those of humble background, as well as those with highly attested religious credentials. Amos' statement to Amaziah, priest of Bethel, is highly important. Having been told not to prophesy any more in Bethel, Amos replied, "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said to me, Go, prophesy unto my people Israel" (7:14-15). Amos continued his reply to Amaziah, "Now therefore hear thou the word of the Lord . . . (7:16a).

II. The content of the message (2:4-8, 11-12)

Severe punishment was promised to Judah and to Israel. This passage sets forth some of the reasons for God's judgment upon his people. The prophet enumerates some of the transgressions which caused God's judgment.

(1) They despised the law of the Lord (2:4a); (2) They had not kept his commandments (2:4b); (3) Their lies caused them to err (2:4b); (4) They sold the righteous for silver, and the poor for a pair of shoes; (5) They despised the poor and the meek. (6) They committed prostitution; (7) They laid themselves down upon clothes laid to pledge by every altar;

(8) They drank the wine of the condemned in the house of their god; and (9) They corrupted the Nazarites and the prophets. All these overt sins were evidences of the fact that the people had broken their covenant relations with God, and had ceased to honor him as God in their lives.

III. The continuous implications of the message

A study of the remainder of Amos' message shows how God's judgment was meted out to the nations. To Israel he said, "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, you only have I known of all the families of the earth: Therefore, I will punish you for all your iniquities" (3:1-2).

God's call to judgment is seen in this special message to Israel, "Therefore will I do unto thee, O Israel: And because I will do this unto thee, prepare to meet thy God, O Israel" (4:12). Even though they were a favored people they could not escape punishment for their sins.

God's message of judgment continues to come to us today. There is an inevitable judgment awaiting those who transgress the laws and commandments of God. Judgment comes upon individuals and nations today for the same reasons as those punished by the Lord in Amos' day.

Let us not only heed these warnings of judgment for our lives, but let us also become prophets (messengers)

to warn others of the impending judgment of God upon those who turn against him.

Moore is director of missions, Atlanta Association.

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